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JULY, 1930

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

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—Charles E. Jefferson, D.D.

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THE BIBLE CHAMPION

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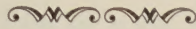
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EDITORIAL

The Church, Marriage and Divorce

IT IS obvious that, according to the Holy Scriptures, marriage is a divine institution. That marriage is to be monogamous—that is, only one man wedded to only one woman—is just as evident. In Gen. 1:27 we read that God created man in His own image, and then made them male and female and told them to “be fruitful and multiply and replenish the earth and subdue it.” This statement, taken in its context and clear sense, implies that the original creation consisted of only one person of each sex.

The second chapter of Genesis, which is complementary to the first chapter, gives more of the details in bringing about the differentiation of sex in the human genus. The original man was the generic and genetic head of the human family, and therefore, in order to conserve the unity of the race and at the same time bring about the differentiation of sex, God had to take the woman from the seminal being of the man. But only one man and one woman were the result of this divine act. God did not make several women for the man. When Adam saw the woman standing before him, he evidently recognized in her a being of the same genus as himself—one who had an affinity with him, for he said: “This is now bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man.” The Hebrew puts it, “She shall be called *Isba* because she was taken out of *Isb*.” The meaning is that she was something added to man, even though taken from him, in order that she might complement his being.

Then Adam comes forth with a logical conjunction, saying: “*Therefore* shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.”

Here it is to be noted that the singular number is used throughout. The narrative says

“man,” not “men,” “woman,” not “women,” “wife,” not “wives.” Therefore, according to the Bible, the original institution of the family was monogamous. There is no hint of polygamy or polyandry.

The next fact to be considered is an important one. Our Lord in two of the gospels places His divine stamp and seal upon the original institution of the marriage of one man and one woman as recorded in Genesis 1 and 2. His divine sanction is found in Matthew 19 and Mark 10. The two statements are so near alike that we need to analyze only one of them, and we will take the account in Matthew. We quote from the American Revised Version. The Pharisees came to Jesus, trying Him, and saying: “Is it lawful for a man to put away his wife for every cause?” This question is significant, because the Pharisees, following their rabbinical refinements, had adopted a great variety of causes for which a man might secure a divorce from his wife. Indeed, their divorce laws were about as elastic as are those of some of the States of the Union today.

Jesus, knowing of this laxity in the marriage relation, replied with much pointedness by referring his questioners to the very Scriptures to which they professed allegiance. He said: “Have ye not read that He who made them from the beginning made them male and female?” Do you recognize that statement? It is a quotation from Genesis 1:27, which says, “Male and female created He them.” Thus Jesus recognized the original creation of man and woman in the divine image. Then He added another quotation which sounds very familiar: “And He said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be one flesh.”

This is a quotation from Gen. 2:24. Thus Jesus, the Son of God, gave His sanction to the

original narrative in Genesis, and also to the major facts that marriage is divinely instituted and is to subsist between only one man and one woman.

But Christ added to the original account something very emphatic, making it doubly sure. He said of a man and a woman joined in holy wedlock: "So they are no more two, but one flesh. What, therefore, God hath joined together, let not man put asunder." Nothing could have been more stinging in rebuke of the lax divorce laws of the Pharisees; and it is just as applicable to the prevalent laxity today in family relationships.

However, the Pharisees were not satisfied. They were rationalists, and so wanted to fix up the Bible to suit themselves. They said to Jesus: "Why then did Moses command to give a bill of divorcement, and to put her away?" To this Jesus gave a most significant response: "Moses for your hardness of heart suffered you to put away your wives; but from the beginning it was not so." Here He refers again to the original creation of one man and one woman. Then He added: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." Many ancient manuscripts add: "and he that marrieth her when she is put away committeth adultery."

We have now proven from Genesis and the witness of Christ that monogamy is the only true estate for the marriage relation. There is to be no plurality of wives or husbands. The lax law of divorce under the Mosaic dispensation was only a temporary permission on account of the peculiar condition of affairs at the time.

For Lutherans this should be decisive.* In the "Order for Marriage" in our Common Service Book and our "Occasional Services" adopted by the United Lutheran Church, these Scripture passages are cited as I have given them. They are quoted from Matthew as the words of "our Lord Jesus Christ." This verse is also quoted from Gen. 2:18: "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." On the original institution of monogamous marriage, therefore, the Lutheran Church stands solid because she adheres to the teaching of the Word of Scripture. All her marriages thus administered are proper Christian marriages, and have the sanction of God.

More than that, our liturgical form for the marriage service gives no hint that wedlock is a mere temporary arrangement of convenience. The questions to both parties to the contract are clear and unmistakable. The minister says to the man:

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all others, keep thee only unto her, so long as ye both shall live?" To the woman the same question is put, with only a change of names and pronouns. The whole service is solemn and intensely religious, and everything about it indicates that the marriage celebrated is to be permanent. There is no hint that a separation is ever contemplated. Nor do we say anywhere "for better or for worse," because it is understood that in Christian wedlock it is always for the better, because it is according to the divine will and establishment.

As to divorce, our church has given something of a pronouncement. You will find many good things in the pamphlet issued by the Moral and Social Welfare Committee of the United Lutheran Church, which was also printed in the minutes of 1928 (pp. 582-595). Our church generally believes that there is one ground for divorce, and many believe that there is only one—that which Christ Himself stated, fornication or adultery. There is no need to try to make a refined distinction between these terms, for there is no essential difference. It is a fact that adultery on the part of either the man or the woman is an annulment of the marriage contract, so that it is absolutely broken, and all the civil law does is to pronounce it legally null and void. It is simply impossible for a pure person to live with an adulterous person. Whether the divorcee may marry again, Christ does not say directly, but it would seem to be implied.

The other supposed ground for divorce is that of wilful desertion, according to some things that are said by Paul in the seventh chapter of First Corinthians. It might be well to read that chapter carefully. Some members of the Committee on Moral and Social Welfare interpret this chapter as teaching that divorce may be granted on the ground of wilful desertion. My own view is that Paul's statements indicate desertion to be a sufficient cause for legal separation, but not for divorce with the right to re-marry. This view seems also to be reasonable, for surely a woman who has been

*This article was originally prepared for a Lutheran Conference.

married to a man who is so much of a scoundrel as to desert her and his family ought to be protected from him by legal enactment.

What should be the minister's attitude toward the marrying of divorced persons? My convictions are the same as those of Dr. Henry E. Jacobs, our eminent theologian. The minister should make careful inquiry as to whether the divorced party whom he is asked to marry is guilty or innocent of the sin of fornication or adultery. If he or she is guilty, he ought firmly to refuse to perform the service. If he is satisfied that the party is innocent, I believe our church would almost universally declare him justified in performing the marriage service. Sometimes it may be hard to say *no* under certain complicated circumstances, but the minister who thinks there are no difficulties to meet in his ministry, no puzzling situations to solve, is hardly stalwart enough for his calling.

Many books have been written on the problem of marriage and divorce. Many ecclesiastical bodies have issued pronouncements upon it. Perhaps the most rigid and even the most successful declarations have been those of the Roman Catholic Church. I would like to recommend several books that are enlightening. The section on marriage of Dr. Henry E. Jacobs' work, *A Summary of the Christian Faith*, is certainly worth reading. Dr. E. E. Fischer's *Social Problems: The Christian Solution* contains a chapter on this topic that is enlightening, although he does not take a definite position on the second ground for divorce mentioned above. There is a good book, entitled *The Bible and Social Problems*. The author is Dr. Walter L. Lingle, President of the Southern Presbyterian Training School, Richmond, Va. It certainly is a refreshing volume. It comprises the James Sprunt Lectures, delivered at Union Theological Seminary, Presbyterian, Richmond, Va. Attention is also called to Dr. G. M. Bruce's recently issued volume on *Marriage and Divorce*, which is favorably reviewed in another department of this issue of the BIBLE CHAMPION.

I wish to quote a few paragraphs from Dr. Lingle to show how serious the present-day situation is regarding the matter of divorce. He says (p. 131): "Herbert Spencer was right when he said: 'The welfare of the family underlies the welfare of society.' The family is the smallest social unit. In fact, it is a miniature social order. It is a training ground for the larger relationships of life. If the family fails, its failure affects the whole social order.

Not only so, but it affects the church still more."

Then Dr. Lingle goes on to enumerate the many present-day conditions that sorely test the family life of our people and tend to break up the home. Indeed, in the present order of business rush and hectic pleasure-seeking, there remains little time for the cultivation of home life. One sometimes wonders whether there are any homes today where all the members of the family remain at home for a whole evening to engage in pleasant conversation, wholesome reading, or innocent games.

"Loose conceptions of the relationship of the sexes, and the liberty and license which have resulted, have struck a hard blow at the family. The modern revolt of youth, with its attendant demoralization, constitutes one of the most difficult of all the problems which face the American family today. Back of all these problems there is a growing tendency to neglect religion and all the blessed influences which it can bring into the home."

This quotation is from Dr. Lingle's book (pp. 131, 132). Elsewhere (p. 69) he says:

"In the United States there are nearly two hundred thousand divorces granted each year. One marriage in every seven results in a divorce. Churchmen and statesmen are perplexed over the divorce question. All manner of solutions for the problem are suggested. Most of them are of the earth, earthy."

He thinks that Christ's solution, namely, begetting love in the heart, is the only solution that contains any hope. But the next question is, how to get men to come to Christ and receive His love into their hearts. Perhaps the time will never come in this sinful world when there will not be perplexing problems to solve. We must do the best we can, and leave the rest to God. As Christians let us hew along a straight course. If we follow the Biblical order as well as we can understand it, we shall not go astray ourselves, and our example and teaching may save many another life from sad and disgraceful wreckage.—L. S. K.

* * *

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it, abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

—Frederick Whitefield.

A Soul Soliloquy



OD is potentially the center, soul, source, and saving substance of all things; as "Faith is the substance of things hoped for and the evidence (title deed) of things not seen."

"In the beginning God—God in Christ Jesus created all things and indirectly He still controls them—the sun, the soil, the seas, the seasons, and the souls of men. Seek Him, O my soul, "Seek not what ye shall eat or what ye shall drink or wherewithal shall ye be clothed, after all these things do the heathen seek, but your Heavenly Father knoweth that ye have need of these things before ye ask Him."

He who clothes the grass of the field in greater glory than Solomon's splendor, shall He not clothe you? He who feeds the sparrows shall He not feed you? Christ has told thee, O my soul, what to seek. In all things forever, "Seek first the kingdom of God and his righteousness" and He has promised that "All other things shall be added unto thee."

Move out of the realm of accident and uncertainty into the realm of faith and a divinely directed and protected life, "hedged" about like Job of old. Here live, love, and labor in unlimited life, not looking unto men but to God.

Deny thyself and heaven will never deny thee. Glory in the cross O soul of mine and its present crucifixion will lead to brighter coronations farther on. God is too benevolent to permit the existence of a needless woe. Self pity is soul poison, and carnal delights make spiritual diseases.

One said of old: "I forsook the Lord always before my face, for He is at my right hand that I shall not be moved." In their "practice of the presence of God," the saints of old "overcame as seeing Him who is invisible." Recognize His Omnipotence and glory therein.

Seek the love of the giver, rather than the gifts of the lover; with *Him* you receive *His*. Surely His *presence* is better than his *presents*; and His love is worth more than lucre. Make Him thy *treasure* and He will become thy *treasurer* also. If thou seek Him He will be found of thee and a perfect portion He will be.

Ignorance seeks feelings and healings and experiences, but thou, O my soul, seek Him alone—seek His face evermore. He is thy life and "thine all sufficiency in all things." "He is the chiefest of ten thousand and the one altogether lovely".

"Acquaint now thyself with him and be at peace, thereby good shall come unto thee".

"The gold and the silver are His and the cattle on a thousand hills." Yea, "the earth is the Lord's and the fullness thereof, the world and they that dwell therein." Why shouldst thou look to men? What is he to be accounted of? Christ will be Lord of all or not Lord at all.

Foolish men look to catch the human eye, ear, pocket book, and a jealous God leaves them to their crutches. "Verily they have their reward." "But, O my soul, let Him be thy strength and thy portion forever and worship thou Him and thou shalt find that truly, "All things are yours in Christ."

He is thy wisdom, righteousness, sanctification, and redemption." He does not abstractly bestow these mercies, but personally becomes them to us Himself. Jesus has said, "Take no thought for your life, what ye shall eat, nor what ye shall drink, nor yet for the body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" Therefore seek life in contradistinction to mere existence—life in Christ.

Seek His kingdom, His righteousness, His graces, dispositions. "If ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give good things to them that ask him?" "But ask in faith nothing doubting."

He is a jealous God—jealous for our good. For He alone is what we need to be in soul transformation. We need His life, His loves, His purity, His unselfishness, His patience and all His gracious affections; for then only can we be happy in His holiness.

In the very nature of things, He must be "A jealous God and His glory He will not give to another." Let others seek dirt as dollars but seek thou O my soul to know God and to glorify Him and all other things shall be thine. This simplifies the Christian life and delivers from a myriad of worries.

Every flower and fruit and vegetable and fish, beast, bird, and man, are indirectly under His control. This is not fatalism, but fact and faith. He makes, "All things work together for good to them that love Him." Seek Him then, O my soul, as the author of thy being and well-being both.

End all your anxious care here in Christ and worry not about the future. Commit all things to Him. "Sufficient unto the day is the evil thereof." "Neither love nor lean on money, for God is thy portion; but by wise use thereof, "Make to thyself friends of the mammon of unrighteousness, that when you fail (to

breathe and live) they (the angels of God) may take you into their holy habitations."

"How hardly shall they that have riches enter into the kingdom of heaven." There is small likelihood of great faith and sole dependence on God, amid the superabundance of all things. Paul "gloried in necessities, in distresses, and in want of all things," that the power of Christ might rest upon him.

All physical things are in a state of double flux as to being and ownership. If you keep this very soul of things in God, the embodiment and the ownership will have a tendency to gravitate to you, even from the ends of the earth. Health, happiness, home, friends, prosperity—these things come from God.

John the Baptist well said, "A man can have nothing except it be given him from heaven." God is surely tempering the wind to the shorn lamb, and suiting the burdens to the strength of the back. He is making the weight and size of our woes, as a stream where the elephant can swim and the lamb can wade.

Fret not, O my soul, but trust and rejoice. Happy is the man that putteth his trust in the Lord. It is "life eternal" to "Know Him"; not merely to know about Him. He is the creator and controller, the aboriginal of all things—the true portion of soul and body, both.

In creation all things sprang into being at

His command and old nature heard and knew the authoritative and ancient voice, and quickly responded when the Man of Galilee spoke. See the storm subside, the food multiplied, disease banished, death defeated.

Nature knew and still knows her originator. Trust Him, seek His face and you need seek no one else. This is the lesson of life; learn it and live in a larger and lovelier life. "If thine eye be single thy whole body shall be full of light, having no part dark, as when the bright shining of a candle doth give light to all that are in the house."

This wisdom, glory, union and communion with God is unspeakably precious, and since it is for all, it is sad that so few earnestly seek and find it. No wealth or treasures, home or pleasures, are to be compared with it. Center thine affections here in God personally, and all thy life will be glorious beyond expression. In every conflict thou wilt be triumphant. He can make every burden a blessing, every sorrow a sacrament, every cross a crown of glory that fadeth not away.

"Yea the Almighty shall be thy defence and thou shalt have plenty of silver." Be insistent and boundlessly believe. Surge forward into His presence. Know and unlimitedly love Him and thou shalt enter into rest. Only here is real peace and abiding tranquility found.—T. H. N.

A Modernist's Sad Departures

IT IS with regret that we have read the comments of Dr. Hay Watson Smith in the *Arkansas Gazette*, Little Rock, Ark., relative to the action of the Arkansas Presbytery in his case. The Southern Presbyterian General Assembly ordered the said Presbytery to investigate Dr. Smith's theological views to discover whether or not he was "sound in the faith." His comments in the above-named paper for April 14, 1930, inform us that the Presbytery exonerated him. To us this seems to be a strange Presbyterian action, especially in view of Dr. Smith's own statements in his address.

Dr. Smith declares that the action of the Presbytery makes four points perfectly clear: 1. That theistic evolution is not inconsistent with the doctrines of the Southern Presbyterian Church; 2. That it is not necessary to believe in the verbal inerrancy of the Bible; 3. That the main conclusions of the so-called "higher criticism" may be accepted without detriment to confidence in the Bible; 4. That certain doctrines taught in the Presbyterian Standards

need not be accepted.

If Dr. Smith has represented the case accurately, it looks as if the Southern Presbyterian Church were headed toward the modernistic views, or at least had become indifferent to the teaching of its accepted creed, and were sitting loosely on the inspiration and integrity of the Bible. But we will pronounce no judgment on a great church until we have information on which we can rely with perfect confidence.

In some respects Dr. Smith's so-called "comments" may be called a diatribe. He preaches tolerance, and has something to say about "the spirit of Jesus;" yet he uses the following language in describing the Fundamentalists:

"Fundamentalism is an acute form of traditionalism. It is dogmatic, intolerant and divisive. Its periodicals, which I have read carefully for years, are marked by ignorance; by opposition to modern religious and scientific thought whenever such thought calls in question Fundamentalist dogmas; and often by the grossest misrepresentations and untruths. It does

not hesitate to denounce distinguished and successful ministers, who do not subscribe to its dogmas, as being little better than infidels. In its most aggressive form it is, in my opinion, a travesty on the religion of Jesus Christ." Then Dr. Smith denounces the professors of the new Westminster Theological Seminary, and calls them "this narrow and uncompromising group."

You need not "read between the lines" to gauge the spirit of this quotation; you can find it right in the lines themselves. Think of this fact: The Fundamentalists uphold the true deity and humanity of Jesus Christ, and believe that divine love led Him to sacrifice Himself on the cross for the redemption of the sin-smitten world; and yet, in Dr. Smith's opinion, their view is "a travesty on the religion of Jesus Christ!"

Note also the language Dr. Smith uses in describing the BIBLE CHAMPION. He says of this journal: "I have taken this paper for several years, and I do not hesitate to say that, for suppression of truth, for grotesque ignorance, for bitter attacks on all liberal minded ministers, and for gross misrepresentation, it is among the worst Fundamentalist papers I have ever read." To this Dr. Smith adds abuse of some of the members of our editorial staff, mentioning Dr. McPheeters, Philip Mauro, Dr. D. S. Kennedy, and Professor George M. Price. What he says about them is of so savage a character that we do not care to soil our page with it. In the face of such an assault on Fundamentalists and the BIBLE CHAMPION Dr. Smith has no right to preach to people about showing a kindly and tolerant spirit.

But let us put some of Dr. Smith's doctrinal statements into the crucible to see whether his so-called vindication by a Presbytery was justified. He makes bold to write as follows: . . . "Even such fundamental doctrines as the Trinity, the Divinity of Christ, and the Atonement need restatement in the light of the best Christian thought of our day. This will be difficult work. It will require, not only profound thought, but profound religious experience. If it is done by men of such thought and experience, nothing will be lost and much may be gained. That such re-formulation is needed if Christianity, on its intellectual side, is to maintain its hold on thinking men and women, I cannot doubt."

Again, referring to an interview he had with "several laymen of the highest intelligence," Dr. Smith says: "The experience of these men is not exceptional. Many men and women have said the same thing to me, and that is why I feel, and feel very deeply, that the Christian

religion needs, on the intellectual side, both re-interpretation and a simplification."

These statements prove, *ipso facto*, that Dr. Smith does not accept the plain teaching of the Southern Presbyterian Standards. Then how could he be "exonerated" by a Presbytery of that Church? But how about formulating theological re-statements to satisfy the "intellectual side" of modern thinking? Well, so far as regards the Trinity and the Person of Christ, the Ebionites, the Docetists, the Nestorians, the Sabellians, the Arians and the Cerinthians—all tried to formulate their statements, but none of them stood the test of Scripture, experience and reason. All these heresies had to give way before the evangelical doctrines as stated in the great ecumenical creeds and the various confessions of the evangelical Protestant denominations. The same is true relative to the atonement.

We wonder what is wrong, anyway, with our creedal formula of the Trinity: One God in essence, subsisting in three persons, Father, Son and Holy Spirit. Is not that in entire agreement with the teaching of the Bible? How could it be stated more simply and lucidly? Only the deity of Christ the creeds teach that He was the eternal Son of the Father, begotten, not made, of the same substance with the Father, and that He came down to earth and assumed human nature that He might reveal God clearly to man and take upon Himself the moral burden and task that men could not bear for themselves. We do not see how any statement can be made that is more lucid to "the intellectual side" of man's nature. If God is a triune Being, then one person of the Godhead could come down to earth to redeem men from sin. Otherwise redemption would have been impossible, and God's holy law would have been abrogated by Himself by a mere arbitrary fiat of amnesty, thus encouraging moral agents to trample upon the divine government with impunity.

It should also be said that, if the basic doctrines of the Trinity, the deity of Christ and the atonement are still in a state of uncertainty after all these centuries of historic Christianity, we might as well give up the search for truth in blank despair. Even Dr. Smith and his laymen, he says, "came to no definite conclusion." Thus instead of moving forward with confidence to extend the kingdom of God and bring souls to Christ for salvation, they are groping about in spiritual mistland. And that, be it said with all kindness, is just where Modernists generally are treading today. Yet our blessed Lord gave us this comforting assurance: "If ye abide in my word, then are ye my disciples in-

deed; and ye shall know the truth, and the truth shall make you free." It is not necessary for the disciples of Christ to stake their lives on a mere guess or mere speculation.


It must not be regarded as unkind to expose the contradictory thinking of Dr. Smith. He insists (see the quoted paragraphs above) that the Christian religion needs revision on "the intellectual side." Yet in his closing paragraph he says: "Fundamentalism and Modernism are both forms of intellectualism, but no form of intellectualism can ever be a satisfying religion. The intellect must have its rights, but we must have something more ethical and more human to satisfy our deepest needs."

Not only does one statement contradict the other here, but the writer also errs in calling Fundamentalism a form of "intellectualism." The Fundamentalist does not make his appeal first of all to the intellect, nor does he try to settle all problems by purely intellectual processes, but he appeals to the Word of God as the final norm of doctrine, and realizes the truth of that doctrine by a Spirit-begotten experience.

He knows that both his intellect and his emotion are satisfied by this experience. It is not, however, the natural intellect and emotion that are thus satisfied, but the spiritually enlightened mind and the spiritually regenerated heart.

In another respect Dr. Smith's thinking is discrepant. He speaks about the "depth and beauty and power of the religion of Jesus Christ." Yet in the same paragraph he goes back to the Old Testament to find his most satisfying definition of religion: "And what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6:8). But a definition of the religion of Jesus Christ must be formulated in the light of God's full revelation, and must state one's relation to Christ Himself. A Christian is first of all a *Christ-ian*—one who loves, trusts and follows the Lord Jesus Christ. The Old Testament is divine, of course; but the full and clear revelation of God comes through Jesus Christ, who says: "I am the way, the truth and the life: no man cometh unto the Father but by me."—*L. S. K.*

Christ's Commission to His Church

N Mark 16:15 is one of the most heart-searching commands in the Word of God: "Go ye into all the world and preach (*i.e.*, "proclaim" or "tell") the Gospel to every creature."

While the message is simple, the responsibility it brings is stupendous, and yet it has been the most evaded and ignored command ever given to the church.

It is a message to every member of His body—which is the Church—world-wide in its scope, but personal in its application, not only to pastors, preachers and missionaries, but to every truly born-again child of God.

"Go and preach!" is the command. "Go and tell the tidings of great joy!" Tell it to whom? To "every creature!" It is the "good news" to a lost world; the heart story of the love of God; the solution of every problem that confronts humanity.

It is not a question of whether people *want* to hear the Gospel, or whether they will *accept* it; but it is a question of *our own obligation* to obey the command of our Lord and Master.

We are not responsible for the *results*, but we are responsible for obeying. *Someone* was used to tell us the sweet old story which we now love—but millions have never heard it! What about them? How are they to be saved? Only by accepting Jesus Christ as Saviour and

Lord: "To as many as received Him to them gave He power (authority) to become the children of God" (John 1:12).

How eager we are to warn people of danger from fire, or flood, or pestilence, or anything which affects their *physical* well-being! How gladly we minister to friends and neighbors and even strangers in times of disaster and distress—but how slow we are to warn them against the dire consequences of rejecting Jesus Christ who alone is the "Way, the Truth and the Life!" (John 14:6).

It is a sad condition into which the church has drifted when church members are led to believe that "church membership" is the main thing and that only the pastor is expected to give the Gospel to the unsaved. Millions of church members have never won a soul in their lives. More than that, they have never been told that they are under obligation to do so.

Who is responsible for this lack of "going and giving?" The church leaders. Is this a serious matter? Yes, it is a crime! Listen to the Word of God: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; *but his blood will I require at thine hand*" (Ezek. 3:18).

What excuse will the minister of the Gospel be able to give when he stands before the judgment seat of Christ to give an account of the deeds done in the body, and is faced with the fact that he was faithless to his calling and robbed his people of the priceless privilege of investing their lives for Christ and a lost world?

Why did Christ Jesus come into the world? He "came to save sinners" (1 Tim. 1:15); He came to "seek and to save that which was lost" (Luke 19:10) by shedding His blood that sins might be forgiven and blotted out, and weary, sin-sick sinners brought into fellowship with Himself, just as Peter and James and John were. He had no million dollar church, nor a half million dollar church, nor even a fifty thousand dollar church; no magnificent organ or expensive choir. He did have a love for souls and "went about doing good," being despised, ignored, hated, and finally put to death.

Why did He do it all? Because He loved the lost. And He set us the example. Have we followed it?

Have we a heart for the lost?

Do we believe the Word of God to be true?

Have we been called and commissioned to tell the good news of salvation to the unsaved?

Does the Holy Spirit long to use us in this, the greatest ministry in all the world?

Have we been content to know that we could "read our titles clear to mansions in the skies," but careless and indifferent to the fated souls, dead in sin, all around us?

Shall we not, here and now, bow at His feet, confess our failure, and commit ourselves to Him anew for service, when, where and how He may determine?

"Go ye into all the world and preach the Gospel to every creature!" Amen.—T. C. H.

The "Keys" to the Kingdom



CORDIAL friend of the BIBLE CHAMPION has asked us to give an explanation of Matt. 16:19, in which Christ promised to Peter "the keys to the kingdom of heaven." He also inquires as to the meaning of John 20:23. We subjoin what we believe to be the correct interpretation of these passages.

In the first passage Peter is especially mentioned because he was at the time the spokesman for the apostles; not on account of any special prerogative. He had just said, "Thou art the Christ, the Son of the living God." Christ had told him that the Father in heaven had revealed that great truth to him. He had not worked it out by his own thinking. Thus it means that, when Peter would afterward speak by the power of the Holy Spirit, he would be able to declare the terms of the gospel of salvation. That spiritual endowment would be the same as if he had the keys of the kingdom of heaven. Afterward on the day of Pentecost he used those keys (Acts 2:38) when he preached, saying: "Repent ye, and be baptized every one of you," etc. If you or I wanted to direct souls to the way of life, we would quote that verse from Peter as of just as much authority as any other part of the Bible. The same is true when Peter afterward preached the gospel (Acts 3:5,10), and also when he wrote his epistles. So when Peter was under the power of the Holy Spirit, he could declare unerringly the terms of salvation; and, as the reader knows, he and the other apostles were promised the

sure guidance of the Holy Spirit (John 16:12-15).

However, this prerogative was not given to Peter only, but to also *all* the other apostles. Read Matt. 18:18: "Verily I say unto you, What things soever ye shall bind on earth, they shall be bound in heaven," etc. Read also John 20:22,23: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive they are forgiven unto them," etc. All these passages refer to the special divine inspiration which the apostles received in writing their several parts of the New Testament. They did not declare the terms of salvation on their own authority, but by the power and inspiration of the Holy Spirit whom Christ had promised to them.

That Peter was not the first Pope is evident from the fact that he never exercised papal authority over the other apostles. Indeed, it was James, and not Peter, who was the first presiding officer of the church at Jerusalem. Besides, no one can prove historically that Peter ever was in Rome. Moreover, there is not the slightest historical evidence that Peter ever transmitted any ecclesiastical authority to a successor. Again, Paul even rebuked Peter at one time. He also declared that he did not receive his gospel from any of the other apostles, but directly by revelation from Christ. So Paul, too, used the keys of the kingdom of heaven. Here is an example: "Without holiness no man shall see the Lord." Also: "By grace are ye

saved through faith," etc. James and John, when they wrote their epistles, were also endowed with infallible power to declare the terms of salvation. The same is true of all the writers of the New Testament.

That Christ could not have meant that Peter himself should be "the Rock" on which he would build his church is evident from the change of the gender when He said: "Thou art Peter (*petros*), and on this rock (*petra*) I will build my church." The *petra* must refer to the doctrine about Christ which Peter had just declared. Besides, a few verses further on in the same chapter Christ rebuked Peter very severely (verses 23,24), saying to him, "Get thee behind me, Satan." A very poor kind of "rock" on which to build the church of Christ!

I have already cited John 20:23. This also refers to the special inspiration of the apostles, who thereby received authority to preach the gospel, to announce the terms of salvation. They would have the right to say: "If you repent of your sins and believe on the Lord Jesus Christ, God will remit your sins." Their inspired teaching was afterward recorded in the New Testament in order that it might be the guide for subsequent generations. So you and I as believers can also use the keys of the kingdom of heaven—they are the Holy Scriptures, which tell us precisely what we shall say in dealing with souls and their salvation. When we want our declarations to come with authority, we quote the Bible; we do not use our own wisdom.

To confirm what we have said about the apostles having authority to speak in the name of Christ, consult Mark 16:7,16. Our Lord first commanded them to preach the gospel to the whole creation. Then He added: "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." The hearers were to believe what the apostles announced. That is precisely the meaning of the keys, which were used to open and close the doors of the kingdom. Then the apostles handed down the "keys of the kingdom" to us in their *inspired writings*, the New Testament. So, thank God, the keys have not been lost. We have them right in our hands today. May we be led by the Holy Spirit to use them wisely and effectively!—L. S. K.

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At the heart of the Christian conscience in this country there is a conviction that the liquor traffic and the Christian gospel stand for two diverse and contradictory conceptions of personal and social life.—*Christian World*.

Notes and Comments

The Gloomy Skeptics

Last month we showed, in a number of quotations, the pathetic results of falling into skepticism regarding God, Christ and the Bible. It seems to be almost inevitable that the doubter becomes either a pessimist or a cynic or both in one. The following quotation is from one of the foremost scientists of our day (name not given), who has evidently lost his faith. He says: "The most tragic event in the history of the universe is that man should ever become conscious of himself." Another pessimist says: "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." These quotations are from so-called scientists. Surely, as some one wisely puts it, "science without Christ is powerless to save the world."

What is Worship?

The other day a popular speaker tried to define worship. He said it was "admiration," leading to the desire to be like the object admired. That surely was a weak and defective definition. The word "admiration" is not a good synonym for the word "worship." It seems to be almost irreverent to speak about "admiring" Christ. After all, there is nothing difficult and mysterious about the matter of worship: it is simply feeling and expressing praise and thanksgiving to God for His mercy and love and the intrinsic glory of His being. When you sing, "All hail the power of Jesus' name," in the right spirit, you are truly worshipping Christ. When you sing the "Gloria Patri," the "Gloria in Excelsis," and the "Te Deum Laudamus" with real unction, you are worshipping God. Had the said speaker been more devoted to the Word of God, he would have cited an example of true worship as it is rendered in heaven: "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

An Intimate Relation

The following statement is as true as it is needed today; it is from the versatile pen of Dr. R. A. Meek, editor of the *Southern Methodist*: "The written Word of God and Christian experience answer to each other as deep calling to deep. They are, in an important sense, mutually confirmatory, and neither alone is adequate so far as one's individual welfare is concerned. Experience comes from believing and obeying the divine Word."

The Attitude of H. G. Wells

This writer of fiction and so-called "history" has a great vogue in this country. Many preachers and professors dote on Wells. They cite his *Outline of History* as practically the last word on historical subjects. Yet in a recent publication from his pen he takes special pains to proclaim that he is not a Christian believer, not even a deist, and also that he "altogether disbelieves in personal immortality." In his so-called history he advocates evolution, and thus rejects entirely the Biblical teaching on the problem of origins. Surely there are some professed Christians who put themselves in strange company. It is an easily explained coincidence that practically every avowed unbeliever is an avowed adherent of the theory of evolution.

Unity of Love Among True Protestants

Sensible are the statements in the *Gospel Minister*, whose editor says regarding the cleavages that are being made in the Protestant churches by the intrusion of Modernism: "A new alignment of individuals and groups is in process that practically disregards denominational lines. A cleavage is splitting right across the denominational fences, and gathering a new fold of believers. Necessarily these fugitives bring with them some of their denominational tenets that will cause confusion and controversy for a season; but the smaller issues will be swallowed up in the larger. Then, too, it is not necessary that all these contenders for the faith once delivered be gathered into one country-wide or world-wide church. Protestantism itself soon divided into various branches, and thus escaped the danger of political unity which might have attempted to force a religion on the masses that they were unwilling to accept." Let these wise observations be duly weighed by all persons who are interested in the real well-being of the church.

Truth Unchangeable

A recent book contains these vital statements: "In deprecating a dogmatic statement of truth by Christianity, the natural philosopher betrays a lack of confidence in truth. Truth that is subject to change is not truth. It can be no more than an hypothesis. If he admits that his truth is subject to change, he admits that it is only an unproven hypothesis—that his experience is incomplete. Truth is absolute, unalterable. It cannot bind the mind. It alone can make free."

Pertinent and Worth Remembering

The following paragraph from the same incisive writer is worth having and holding. The

writer is speaking about man's capacity for being redeemed and regenerated, and thus restored to God's favor: "Present Christ to an elephant or a hippopotamus and he will not become a son of God. No missionary was ever fired with zeal to go and preach Christ to the monkeys or tigers of the jungle. No animal was ever known to pray. The animal has no capacity for faith. He is limited to the experience of the senses. At best he can only serve man, and it is clear that he was created for the use and service of man. Man himself stands on a higher plane, with the capacity for apprehending and serving God."

Just as Much to the Point

Here is something just as pithy from the same author: "We hear some evolutionist proclaiming that he would rather be an evolved animal than a fallen son of God. He is wrong; for an evolved animal will never be anything but an animal, while, thanks be to God! a fallen son of God can be restored." Indeed, if men will think on higher levels, they will plainly see that there is an unbridged and unbridgeable gulf between man and the animals.

Destroy Faith—then What?

In other numbers of this journal we have shown, by citing many examples, that the loss of faith in Christ and the Bible cancels joy, hope and the sense of life's worth-whileness. Another case comes to our notice. All of us know something of Ernest Renan and his rationalistic attitude toward Christianity. He was designed for the priesthood, but his skepticism led him to abandon it. After he had done this, he wrote in this despondent tone to his sister: "Since Christianity is not true, nothing interests me or seems worthy of my attention." It is the same old pathetic story. If the Bible is not true, where will we find truth? Can we live truly dynamic lives on mere guesses and wavering uncertainties? If the Bible is not true, whence have we come, why are we here, whither are we bound? But if the Bible is true—and it is true, gloriously true—then the *Whence* and the *Why* and the *Whither* of mankind are happily answered, and we walk in the light of eternal truth.

There is a Deep Reason

There is a deep reason why so many scientists who study only the purely natural realm lose their faith in God. Nature itself is not what it ought to be, nor what it originally was as it came from the creative hand of God. Through man's sin it has suffered a blight. This is clear from Gen. 3:17-19, where it is said that God

pronounced a curse upon the ground, so that it would bring forth thorns and thistles and would be hard to subdue and cultivate. The same truth is set forth in Rom. 8, where Paul says that "the whole creation groaneth and travaileth in pain until now." Had man, the created head of the natural realm, kept his first estate, nature would have remained as it was originally created, and thus would have given a true and beautiful representation of God. But now that a blight has fallen upon it, it no longer reveals God clearly nor truly represents all His holy attributes. Therefore nature is not enough to lead us to a true knowledge of God. To obtain such knowledge we must go to His special revelation—the Bible.

A Conglomerate Religion

It is difficult to size up the type of mind represented by Dr. J. E. Hartzel, President of Witmarsum Theological Seminary, Bluffton, Ohio, who said in a recent writing: "I am most happy to find myself living in a day when the waters are disturbed. I venture to suggest that, if we will take the experience of Schleiermacher, the historic Jesus of Ritschl, the zeal of the Fundamentalist, the light of the Modernist, the sincerity of the Humanist, the courage of a St. Paul, and the spirit of Jesus, we will make a glorious advance over our past, and shall come through our present conflict with a clearer heaven, a purified theological atmosphere, a deeper Christian experience, and there will come a better day for the old world in which we live."

A Special Paragraph Needed on the Foregoing

What kind of a mind is it that is capable of making such a statement as has just been quoted? How can things that are utterly contradictory be mingled together and produce a consistent whole? Just think of it for a little moment. The Fundamentalist believes in the true deity of Christ; the Modernist denies that doctrine. The Fundamentalist believes in the atonement wrought by Christ on Calvary in expiation of the sins of the world; the Modernist denies that precious doctrine and even calls it by an ugly name which we will not put in type. The Fundamentalist believes that Christ rose corporeally from the dead on the first Easter morn; the Modernist rejects that glorious and triumphant fact. Now how can two such antagonistic views be mixed and make anything but hodgepodge? Then the so-called "spirit of Jesus" is to enter into this marvelous religious farrago. But the Spirit of Jesus moved Him to predict His resurrection, and afterward

to claim that He had risen. However, Modernists and humanists deny His resurrection. The Biblical writer was intellectually and spiritually far in advance of the modern syncretist in religion; for he said: "How can two walk together except they be agreed?"

More Inconsistency

One of our editors points out some inconsistencies in the statements of Dr. Hay Watson Smith, of Little Rock, Ark. (see one of the longer editorials in this number of the CHAMPION). But he has not found all of the doctor's contradictions. We have also read his reported comments. In one part of them Dr. Smith declares that Fundamentalism is "marked by ignorance" and by "opposition to modern religious and scientific thought." Later on he charges Fundamentalism with being a "form of intellectualism." We cannot see how a position can be "marked by ignorance" and be a "form of intellectualism" at the same time. We would kindly suggest that we do not find such contradictions in the evangelical creeds which Dr. Smith so greatly dislikes. Their statements are logically consistent throughout. So perhaps, instead of revising the creeds, it would be well for Dr. Smith to revise his own statements and remove their glaring inconsistencies.

Another Sample of the Same Type of Thinking

It seems to be difficult for Dr. Smith to make his statements hold together. As has been said, he declares that Fundamentalism is "marked by ignorance"—at least, its periodicals are. They are also characterized by "opposition to modern religious and scientific thought." Then he proceeds (we are compelled to say in a most ungenerous and unfair way) to put the professors of the new Westminster Theological Seminary in Philadelphia into the same class. Thus he accuses Drs. Machen, Allis and Wilson of "ignorance." Is not that about the limit of abuse? Moreover, it reflects on the intelligence of the alleger himself. Any one who has read the books of the theological teachers named knows that they are not "ignorant." Any man who makes such a charge against them proves by that very token that he has not read Dr. Machen's *The Virgin Birth of Christ*, or Dr. Wilson's *A Scientific Investigation of the Old Testament*, or Dr. Allis's masterly and critical articles in *The Princeton Theological Review*. Yes, it is Dr. Smith's own declarations that need "re-statement." In comparison, the church creeds are models of logical sequence and consistency.

Using Terms Accurately

Much confusion arises because men do not use terms in an accurate way. This may be done innocently, but it is done far too often. For example, when a man says that he "thinks more of an evangelical Modernist than of a medieval Fundamentalist," he is "darkening counsel" with the wrong use of words. There is no such a creature as an "evangelical Modernist." In these days the word "Modernist" has come to have a technical meaning; so has the term "Fundamentalist." A Modernist is one who rejects certain doctrines plainly taught in the Bible; hence no Modernist can be evangelical. A Fundamentalist does not accept medieval theology, but rejects it outright. He is one who accepts all the fundamental doctrines of the Christian system as taught in the Bible, which he believes to be fully inspired. An evangelical person is one who accepts heartily the whole "evangel"—that is the whole teaching of the Bible. Hence a Fundamentalist is evangelical, and cannot be otherwise.

An Appreciation We Appreciate

An earnest evangelical minister of the gospel writes thus: "I enjoy reading the BIBLE CHAMPION very much. I wish that every minister might be a reader of this staunch champion of the faith. It is alarming how much indifference there is to the great fundamental truths of the Christian faith among the ministers. May God bless you in your testimony."

Archeology and Evolution

From *The Fundamentalist*, edited by Rev. Dr. H. C. Morton, England, we learn some interesting facts. Of course, all of us know about the recent excavations in ancient Jericho and Egypt. In Jericho the excavators have gone down to what is called the Neolithic Age. By a reasonable calculation and inference this age should be placed at about 2500 B. C. But the evolutionists contend that this age was 200,000 years ago. In Egypt the archeologists have also descended to the Neolithic Period. A reasonable estimate places this period at 5,000 to 4,500 B. C. But the evolutionists place this same period, as has been said, at 200,000 years ago. Thus archeology flatly contradicts evolution. In the Bible we find no such variance.

Statements on Biblical Inspiration

Some Lutheran ministers have decided to hold a conference for the discussion of a number of important theses. Regarding the inspiration of the Bible they make some interesting and sensible pronouncements, which are worth copying. In one paragraph they say: "The

source of all true theology or divine doctrine, the Holy Scripture, does not only contain the Word of God, but *is* the Word of God, given by inspiration of God: *i.e.*, the holy prophets in the Old Testament and the apostles and evangelists in the New Testament have written their books word for word as they were moved by the Holy Ghost, and therefore they have not erred, not only in matters pertaining to the salvation of man, but also in matters historical, geographical, astronomical, etc."

A Further Statement

That certainly is sturdy doctrine, but it is true. It is well, however, that these stalwart men have explained their doctrine still further in order to guard against misunderstanding. They add in a second thesis: "Theopneustia (meaning the same as inspiration) is not to be defined as a mechanical process, in which the holy writers worked like senseless machines, but in which they had to use their faculties, both mental and spiritual, had to study such parts of the canon as had already been published, had to inquire into history, had to use their skill as writers, but were guided, illumined, moved, taught by the Holy Ghost, so that they could not err, and did speak, not in words which man's wisdom teaches, but which the Holy Ghost teaches."

The Two Statements Harmonious

The pronouncements made in the two preceding paragraphs are in accord. The true doctrine of plenary Biblical inspiration does not mean the same as what is derided as "mechanical inspiration." We doubt whether there are any intelligent people who believe in the latter. If God chose men to make the record of His special revelation to the world, He certainly chose them with reference to their peculiar fitness. He had respect to their individuality. He selected "holy men," just as the Bible itself says. He did not select sticks and stones. He did not select animals. He selected rational and intelligent human personalities. When a thorough-going business man wants a secretary or stenographer, he tries to find the most intelligent man or woman available. Yet his secretary uses his or her own intelligence to transcribe the very words and ideas of the employer. The secretary, therefore, is not a machine, but an intelligent person. So with the divinely inspired writers of the Bible.

Mere Verbal Orthodoxy

Our friend, Dr. R. A. Meek, is always saying acute things. Here is a sample, which we find in the *Southern Methodist*, of which he is

the editor: "A mere verbal orthodoxy amounts to little on the part of the administrator of great missionary interests in a time like this. What is needed for such leaders is to *act* orthodoxy as well as *speak* orthodoxy. If a man talks one way and acts another, his actions ever outweigh his words." Yes, here applies the well-known adage: "Your actions speak so loud that I can't hear what you say."

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Wayside Gleanings

We note with pleasure that our Associate Editor, Dr. Leander Keyser, Professor of Systematic Theology in Hamma Divinity School, Springfield, Ohio, and in the Winona School of Theology, Winona Lake, Indiana, has contributed an article to *The Evangelical Quarterly*, edited by Professors Mackay and Maclean, Edinburgh, Scotland, entitled *The Reasonableness of a Special Divine Revelation*. He proves three facts clearly in this contribution, namely, that theism is the only rational and adequate view of the universe; that it is reasonable to expect that God would reveal all essential facts to the self-conscious personalities whom He brought into existence; and that, if such a special revelation has been vouchsafed to mankind, it is to be found in the Bible. We believe that people who are troubled with doubt about God and Christianity would derive real help from the reading of this article.

It is also a pleasure to note that the editors of *The Evangelical Quarterly*, above referred to, lists some of the articles that have appeared in the CHAMPION as worthy of special attention. The last number of the *Quarterly* has a rich table of contents, with contributions from a number of notable Christian scholars and with many book reviews of great value. Among the American books that come in for a large share of praise are Dr. J. Gresham Machen's *The Virgin Birth of Christ* and Dr. B. B. Warfield's *Christology and Criticism*. This magazine stands for the plenary faith. Its editors and contributors "have a purpose firm," and they "dare to make it known." The publishers are James Clark & Company, Ltd., 9 Essex Street, London, W. C. 2. Price 2s. 6d.

Also, our fellow editor, Dr. Keyser, is having quite an extensive itinerary this summer again. His dates, already fulfilled or yet to be fulfilled, are as follows: May 6-8 at York, Pa.; May 11-15 at Detroit, Mich.; June 8-15 at Los Angeles, at the Christian Fundamentalist con-

vention; later in June, July and August, at Oakland, Calif.; Corvallis, Ore.; Spokane, Wash.; the Winona School of Theology, Winona Lake, Ind.; and in September at Minneapolis, Minn. In all these places he will deliver lectures upholding the inspiration and integrity of the Christian system as set forth in the Bible.

The *Literary Digest* straw vote provoked unbounded enthusiasm in the camp of our wet friends. But when did a wet and dry straw vote ever count? The *Literary Digest* took a poll of California voters in September, 1922, which according to its published returns showed a vote of about two to one against strict enforcement, but just two months later California voted dry by adopting the Wright Enforcement Act with a majority of 33,943. And in a referendum which the *Digest* held in Ohio in September, 1922, their figures indicated that a substantial majority of anti-prohibition enforcement votes were cast, but two months later in a real election on the question of an amendment to the State Constitution to legalize 2.75% beer, Ohio rolled up a majority of 189,472 against beer.

Persons who sell barrels, bottles, corks and labels are subject to prosecution under the prohibition law, the Supreme Court held on May 5, when these articles are offered in such a way purposely as to attract purchasers who intend to manufacture intoxicating liquor illegally.

A church good-will court has been established by John Haynes Holmes of the Community Church, New York city. This court sits every Tuesday at 5 o'clock, and is composed of a group of judges who have been selected because of their special fitness to consider the type of problem brought before them. The courts will deal with four types of cases; employment disagreements, strained social relations, financial and business difficulties, and mental conflicts.

The United States religious census will report that the Jewish population of Greater New York is 2,003,992, which is almost one half of the whole Jewish population of the United States.

Toyohiko Kagawa, known as "The modern St. Francis," and leader in the Christian movement had his "million for Christ" campaign, in Japan, reports that he and his colleagues, since the campaign opened, have spoken to about 300,000 souls, and have had a total of over 20,000 converts—9,000 being made in the last year.

The *Literary Digest* published a report that 38 ministers in Washington were for modification and 42 for enforcement and 234 for repeal. The president of the Ministerial Union made an investigation and found that 198 ministers interviewed in the city, only 109 had received blank requests, and that 90% voted, and not one voted for repeal! The question now is, who voted the wet tickets? This finding was signed by Dr. Melton, and the president of the Ministerial Union, and was sent to President Hoover to assure him that the Union was solid behind him in his efforts to maintain the eighteenth amendment.

The 88-year old Villanova Catholic college at Philadelphia, in withdrawing the requirement of Catholic faith for its trustees, simultaneously asks non-Catholic donations for its Benjamin Fund to be used for "the purpose of enlightened relationships between all religions, in the interest of man and for the glory of God." It is part of a growing realization by the rank and file of all the churches that there are fundamental agreements among Christians which are more important than their differences.

"Americans" arrived on this continent 30,000 years ago, according to Dr. James A. Scherer, director of the Southwest Museum. Ashes of a camp fire under Pleistocene rock, discovered by a field research party, led Doctor Scherer to make this assertion. He termed it "the most outstanding anthropological find ever made in the United States."

The British House of Commons voted 215 to 142 to grant a Liberal member, Isaac Foot of Cornwall, leave to introduce a bill conferring on the Board of Trade the power to suspend or cancel the certificate of any master, mate or engineer engaged in the illicit exportation of intoxicating liquor into the United States. A bill with similar provisions has been passed by Canada. "The bill is intended," declared Foot "to defeat the purpose of lawless men who would lower the reputation of this country, to prevent misuse of the British flag and to bring together two peoples."

Dr. Henry K. Carroll issued the following statement of the present number of members of leading churches:

Catholic, Western, 3 bodies	17,299,147
Methodist, 16 bodies,	9,162,280
Baptist, 15 bodies	9,141,856
Lutheran, 19 bodies	2,777,617
Presbyterian, 9 bodies	2,698,132
Disciples of Christ, 2 bodies	2,006,959

Catholic, Oriental, 10 bodies	749,125
Latter-Day Saints, 2 bodies	687,095
Reformed, 3 bodies	567,660
United Brethren in Christ, 2 bodies,	415,443
Brethren (Dunkard), 4 bodies	166,867
Adventist, 5 bodies	159,787
Friends, 4 bodies	106,230
Mennonites, 13 bodies	100,505

The people of Chicago, Australia, upon reading of all of the scandalous crime prevalent in a certain city in the United States having the same name, voted to change their own name to that of Booth, Australia, in honor of the late leader of the Salvation Army.

A mound thought to be of a little importance has proved to be a shell covering a temple built by Nebuchadnezzar, is the report just received from the Joint Archaeological Expedition to Ur of the Chaldees sent out by the University of Pennsylvania Museum and the British Museum. "This is the only place in Iraq where one can stand in a Babylonian temple and forget for a moment that it is a ruin," declares C. Leonard Woolley in describing this best preserved temple ever found in Mesopotamia. "The walls stand almost twenty feet high and even the whitewash on them is in good condition." The temple was built by Nebuchadnezzar about 600 B. C., and was enlarged and restored by Nabonidus about fifty years later. It was originally very lofty, Mr. Woolley believes.

Northern Presbyterians have declined to accept the proposal that women be allowed to preach in their pulpits.

On May 15, there was held in St. Louis, Mo., a gathering of Jews, Protestants, and Roman Catholics in which there was a discussion of religious prejudices and misunderstandings. This is the third meeting of the kind that has been held in the United States.

The Young People's Society of Christian Endeavor will hold their eighth world convention in Berlin, Germany, beginning August 5.

The first Chinaman to be elected a bishop in the Methodist Episcopal Church is Wang Chi Ping. His elevation to this office is the result of putting into effect the decision of the last General Conference allowing the conferences in Asia to choose their own bishops.

An ape farm of 200 acres is being established in Florida by Yale University where a special study will be made of the habits, social relations, life history and psycho-biological development of the anthropoid apes in their relation to man.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11, R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

Seek to become acquainted with the trees, the fields, the clouds, the moonlight, the river, the brook, the rising and the setting sun. If you do not love God in nature how can you hope to find him in grace?

Unselfish magnanimity will develop slowly into a great character, which either here or hereafter will be fully recognized.

Sweet music like true eloquence arouses soul reminiscences of pre-existent states and awakens either holy memories of the world from which we came or echoes of the one we hope to gain.

Fleshly pleasures are spiritual poisons and they flourish best on virtue's grave.

Great nature is God's great cathedral and the hidden energy back of all her activities is the life of God as revealed by grace through faith in Christ.

Moonlight and meditation meet in silent pleasure, like bashful children or chaperoned and forbidden lovers.

The teaching on evolution demands far greater faith than does Christianity. It practically asks its devotees to believe in a transformation that amounts eventually to self-creation.

There is no saving grace where a vengeful spirit is harbored.

There is no such thing as Nature; what we call such is God and what we term Providence is but a pseudonym for the same glorious Being's interference in the affairs of men.

The state's right to tax its citizens is often made the politician's safety in skinning rather than fleecing the sheep.

The most profound consideration produces the most transparent life.

To show that we are sorely tried by a slanderous story is to lend it the appearance of truth; if you let it alone it will die of its own bad odor.

To sin is to dwarf the soul and purchase a momentary pleasure by an eternal pain.

Much of the so-called scientific teaching of every decade is the joke of the next. There are scores of dead scientific theories lying around the Word of God like the strangled snakes around the fabled cradle of Hercules, while the old Book that withstood their envenomed attacks is more vital now than ever.

He who is quick to receive a slanderous story, is base enough to enlarge on it, if not to originate it.

There is such a vast delay between the acorn's planting and the timbered oak that, if it were not for hope's golden vision, many men might go mad.

Jesus said, "He that worketh receiveth wages," and the wages are always of the same character as the work. If you love as He loved and live as He lived, you will have "The joy of the Lord."

I have never known a so-called free-thinker who was ever truly free or really a thinker.

Sin is the most costly thing in the universe even to man. Ordinary business could be conducted for less than half what it now costs, if it were not for the expensive safeguards that sin has forced into existence.

He is surely coming to grief who is not grieved at the memory of having grieved God.

Sin is by no means an animal inheritance in the human family. None even of the most vicious animals ever seem to feel any compunction over following their most terrible tendencies.

Give me truly the character of a man's friends or his critics, either, and I will paint his own and vouch for the results.

Since there are more fools than philosophers—more ignorant than wise men—in the world, and more ignorance than wisdom even in the wise, it becomes inconsistent to seek for consistency anywhere.

THE ARENA

God's Intention and Man's Way

By W. Bell Dawson, M.A., D.Sc., F.R.S.C., * Montreal, Canada



WE are confronted in the world at present with a situation, in regard to religious belief, which has never arisen before during the Christian era. It is the acceptance within the Churches of views, on what may be broadly called the philosophy of life, which in former days were held by the open opponents of Christianity and were used to discredit the Bible. The view of life which was acknowledged until about two generations ago, by all the Churches that based their belief and their Christianity upon the Bible, was briefly this: That man, when first created, was pure and good, but that he has fallen from this high level, and is now in need of redemption through a Saviour.

The new views were put forward in the latter half of last century in the name of science and scholarship; and so far as they are accepted by professing Christians, they make it necessary for them to reconsider the whole question of the relation of man to God; as to what it was at the beginning, and from that onward to future destiny. These new views arose from two sources, which have much in common, especially in their effect upon what was formerly recognized as essential in Christian belief. In the first place, a theory of the origin of man was put forward, which had Charles Darwin as its chief promulgator. This is summed up in the word Evolution, which teaches that man is descended from the animals, and has worked his way upward to the position he now holds, by gradual improvement physically, intellectually, and perhaps morally also. Another view arose towards the close of the century, put forward this time in the name of scholarship, and known as Higher Criticism. This in effect discredited the Bible as the Word of God and as formerly believed by all true Christians; and made it a question for human judgment to decide, what in Scripture is to be accepted and

what is unacceptable. This was substantially the view of the Bible which, in the previous eighteenth century, scoffers and infidels had put forward as the best means of undermining Christianity; for they instinctively felt that if they went so far as to disparage the moral teaching of Christ, they would defeat their own end.

Evolution, Criticism, and Belief in the Bible

From the earliest discussions on evolution, there were notable scientists who did not accept it at all; but its many ardent advocates spread the idea widely, and secured the concurrence of the press in making it popular. When there seemed therefore to be so much weight of scientific opinion in favor of the theory of evolution, including the development of man from the animals, there were Christian leaders who hoped that a way might be found to reconcile Christianity with it. But the well-meaning attempts to do so, and the wide discussions to which they have given rise, have made it clear that a choice must be made between the one belief and the other. This was indeed foreseen from the early days by those who realized the logical outcome of the evolutionary theory. Professor Huxley himself, whose mind was trained in logical reasoning, recognized a choice to be essential when he said: "Evolution, if consistently accepted, makes it impossible to believe the Bible."

The Higher Criticism of the Scriptures, following upon the theory of the animal origin of man, caused further unsettlement of accepted belief; and the two influences together have led to the broad views of Modernism. This criticism was widely promulgated in the English-speaking world from about 1895 to 1905, chiefly by the translation of German works. Its general method is to discredit the Bible by making it merely a record of the development of man's ideas, in his search after God, and thus to set aside the authority of the Scriptures as a revelation given by God Himself. This type of criticism has often been used in the past as a weapon of attack against Christianity; but to see

*Gold Medalist in Geology and Natural Science; Fellow of the Royal Society of Canada; Member, Institution of Civil Engineers, London; Laureate, Academy of Sciences, Paris.

it taken up and accepted as scholarship by those who still profess to be Christians is a feature which was unknown before. For the Bible, when fairly examined, is found to be a consistent whole in the sequence of its teaching. It is like a living creature, and to discredit this part and that is simply to mutilate it. But the Modernist presents it to us without head or tail, and maintains that it is as good as ever because the heart is left in it.

It may seem passing strange to any thoughtful Christian that such doctrines as Evolution and Higher Criticism should have gained such wide acceptance. For Evolution has now reached a position of extreme difficulty, where evidence fails, and no effective cause can be found which is capable of making it operate. These are the two buttresses of any such theory. The Higher Critics likewise have been driven from their ground again and again; and the "assured results" arrived at by their methods of literary investigation have been repeatedly disproved by archaeology. This surely shows that the methods themselves are at fault, when they lead to such erroneous results.*

When there is no adequate evidence for such views, to convince the intellect, the only explanation for their acceptance is that men are biased in their favor because they are pleasing to the natural human heart. People prefer to think that they have gradually risen from a low level, and have developed their own intelligence, and that unlimited progress in the future is possible by their own effort through investigation and invention. Man would thus make the world a Paradise for himself eventually, both in material comfort and comradeship among all religions.

Mankind thus desires to make itself independent of God, and free from moral responsibility. Yet it may be overlooked that God is able to overthrow their self-reliant ambitions, though men may say that all things continue as they were from the beginning of the creation of the world, and thus claim the future as their own. The Scriptures remind us of the Flood and the Tower of Babel in similar times of boastful self-confidence. The city of Sodom is probably the nearest approach in history to an earthly Paradise in the materialistic sense of self-indulgent ease, surrounded by fertility and full of luxury and license. Yet the righteousness of God could no longer permit men to live in such conditions, and Sodom was destroyed.

There are very many who have come to adopt

the attitude of independence of God and confidence in human achievement both for material progress and advance in thought and intelligence. Even in religious circles there is often more reliance on organization and effort than on prayer for divine aid. It is doubtful whether those who adopt this attitude of mind can be persuaded by argument or discussion; for the Scriptures state that it is only by the direct influence of the Spirit of God that men can be convinced of sin, of righteousness and of judgment to come; and only through the Word of God can the heart be enlightened, by the same power by which God at the first commanded the light to shine out of darkness (John 16:8; 2 Cor. 4:3-6).

In discussing the views to which we have referred, it may be well to point out that the real issue is between them and the Bible. For if we investigate the whole field of sacred literature in all religions, we find that the Bible reveals the nature of God and a path of righteousness for man which entirely transcend any ideals elsewhere, as even non-Christians admit. In examining the evolutionary theory, the only comparison worth making, therefore, is with the Scriptures; and we will endeavor to show plainly just what the Bible states in regard to the primary condition of man and his fall from open fellowship with God, and his need of the divine uplift which comes to him through redemption. This teaching of the Bible is much misunderstood and often misrepresented; but if we comprehend the beginning clearly, we will see that the Scriptures are a consistent whole, revealing to us from the outset to the end, the purpose of God regarding man. To compare this truth with evolutionary views we must first see the position in which Evolution now stands. For evolutionists are continually shifting their ground in order to adapt their theory to the results of investigation and further discovery. There is also much confusion of thought when almost everything that takes place in nature, as well as human achievement, is put under the wide and undefined name of Evolution.

The Present Position of Evolution.

In its broad meaning, Evolution professes to explain how the world and all that is in it, including vegetation and animal life, came to be as we find them. The beginning was a vast gaseous expanse; and from this all things gradually came into being and developed by successive stages until life and intelligence emerged.

*See *The Scriptures and the Mistakes of the Critics*, booklet, 31 pp., by the present writer.

These ideas are very similar to Greek philosophy, as well as to the older Chaldean mythology, which begins with a mass of watery vapor, boundless in extent, from which the heaven and the earth gradually became established. The evolutionists are content to begin much in the same way; and with the influence of some impelling forces, which are not easy to prove or to define, they undertake to explain the development of all the rest, including man himself. In this venturesome undertaking, however, many serious difficulties arise, which are too often overlooked.*

The origin of man, according to Evolution, may be summed up in the statement that he has developed from the lower animals. When this is put forward, two urgent questions immediately arise: What evidence is there that such a development actually occurred? and, what caused this development to take place? For if any theory is to hold, there must be some adequate cause to make it operate, as Darwin himself clearly recognized. The various causes or forces which could lead to advancement from the animal level have been discussed and tested during all these seventy years since Darwin's time; but they have been found inadequate, especially in accounting for man's intelligence. At present there is no general agreement among evolutionists as to a cause, though many suggestions are made; and the most broad-minded evolutionists now admit that they have no answer to offer to this foundational question and do not know in what direction to look for one.† This leaves Evolution in a very precarious position.

It was first thought by evolutionists that man was descended from a monkey or an ape; and the remotest corners of the earth have been searched to find the "missing link" between the two. This idea is now pretty generally abandoned, and it is supposed, instead, that man and the monkey are descended from a common ancestor. But no such primary ancestor can be found, and according to an outstanding advocate of Evolution, it is never likely to be, because it is so remote in the past that all traces must have been erased by now.* Yet this is of little consequence, for if there were not

such an ancestor, Evolution would not be true; so further discussion is unnecessary!

Some change of the ground on which evolutionists take their stand, seems to be becoming more frequently necessary. In regard to the region of man's origin, for example, almost every scientific expedition brings back a new suggestion. South Africa and Northern India have been thought likely, and the Desert of Gobi is now spoken of. With these changes in locality, entirely new conditions for man's primary development come up. This is an illustration of the instability of Evolution.

An important line of evidence against Evolution is now coming fully to light, and is being recognized even by extreme evolutionists. It is found that human skulls which are among the earliest known have as large a brain capacity as those of men now living. "The brain space of the Dawn-man was at least equal to that of certain primitive tribes still in existence." In another skull "the brain in point of size falls only a little short of that of the average modern Englishman of today." These admissions have all the more weight because they are made by investigators who earnestly support Evolution. The gradual development of the human brain from the animal level, which has necessarily been a foundational tenet among evolutionists, is thus being undermined and left without proof. The same story is told by the arm and hand found with these ancient skulls. For the human hand is "a marvellous organ of modern civilization" when "piloted by the activity of the human brain;" and in the earliest days it shows that man already had the capacity for handicraft.†

Dr. A. H. Clark, of the National Institute, Washington, sums up the latest results of investigation by saying: "There is no evidence which would show man developing step by step from lower forms of life. There is nothing to show that man was in any way connected with monkeys. He appeared suddenly, and in substantially the same form as he is today." How then can the aggressive evolutionist maintain that Evolution is an established principle in science? Indeed, recent advance in knowledge is making it hard for evolutionists to keep up any reasonable measure of agreement among themselves.

As matters stand, therefore, we may well consider Christian educators to be justified in

*See *Evolution contrasted with Scripture Truth*, booklet, 63 pp., by the present writer.

†See address of Dr. W. Bateson, the biologist, at Toronto meeting of British Association for the Advancement of Science, 1922. Also Dr. H. F. Osborn, in *The Origin and Evolution of Life*, preface and p. 10.

*Dr. H. F. Osborn, Presidential address to American Association for the Advancement of Science in December, 1929.

†See Dr. H. F. Osborn, Presidential address, American Association, December, 1929. Also Sir Arthur Keith, discussing the "Galilee skull," in 1925. Other leaders make similar admissions.

objecting to the teaching of Evolution to our young people as though it were proved beyond question. This teaching is unjustifiable from the educational standpoint; for it is only reasonable that the learner should first master the facts of Natural Science before he is confronted with theoretical explanations. It is also unfair to the religious teacher that pupils should be prejudiced beforehand against the Scriptures at a stage in their education when they have no means of judging of advanced scientific theories. The objection to the teaching of Evolution is not directed against further investigation by experts; for the most earnest objectors should be the first to welcome investigation, seeing that the whole trend of recent research is to make Evolution more difficult to maintain. It is in the wide fields of ignorance that such theories have their best opportunity.

The Outcome of Evolution

There is a way by which any theory may be tested that is quite applicable to Evolution, for Evolution carries with it a philosophy of life, and we may quite reasonably inquire where this view of life will lead us if we accept it. We may thus judge a theory or supposition by its outcome; that is, the deductions and consequences that follow from it. This is a method which geometry teaches us in our school days. We suppose, for example, that two triangles as described are not equal, and on reasoning this out, we arrive at an impossible result; and the only conclusion is that we started wrong; our original supposition or theory was incorrect. Such a method can be carried into the most advanced regions of science, and it is quite as applicable to a philosophical theory as to a hypothesis in physics or mathematics; the only difference being that the outcome by which we judge is on moral and religious lines. For example, if some social scheme would certainly entail increase in crime or immortality, the scheme itself becomes discredited and unacceptable.

An important advantage of this method is that it enables multitudes of people to judge of Evolution, although they may not be philosophers or scientists capable of investigating the basis in geology or biology on which Evolution is supposed to rest. It is not reasonable, therefore, for any evolutionist to brush aside this point of view as childish, and to meet it with a reply which in effect amounts to saying: "I am a specialist; I know, and you must believe what I tell you." The French, who are unusually logical in their way of thinking, accept as con-

clusive the test of Evolution by the outcome of its doctrines; and at the date of Darwin's death *L'Univers* put it thus:

When hypotheses tend to nothing less than the shutting out of God from the thoughts and hearts of men and the diffusion of the leprosy of materialism, the man of learning who invents and propagates them is either a criminal or a fool.

This invective against Darwin may be based on his doubt of the existence of God as to which he asked: "Can one trust to the convictions of a monkey's mind?" as though the idea of God were a phantom of an ape-like brain. But the remark here quoted gives point to the practical question: It is right to destroy the established faith of multitudes, and to subvert parental authority and responsibility to God, in order to found in place of these an uncertain theory of the development of the human race?

What, then, is the relation of God to nature and to man according to Evolution? Possibly God may still be recognized as having "started things going" in the remote past; but any consistent theory of Evolution excludes the idea of Divine intervention at any stage in the progress of development, even in causing life to make its appearance in the world. Yet there are some who hesitate thus to exclude God altogether, and they would wish to see His guiding hand during the development. They would believe that any natural forces or tendencies which may seem to have occasioned upward progress must ultimately be manifestations of the omnipotent divine energy. Sir William Dawson points out, however, that if continuous Evolution of one thing from another occurred at all, it could go on without any intervention of a creative power; and to intermingle the two modes of operation would in the end lead only to pantheism, so that the universe as well as man himself would be self-created.

The consistent evolutionist must therefore maintain that man developed "naturally" from some animal ancestor. And if so, it follows that man has no relation to God and can expect nothing from God. Any advance, intellectual, moral or otherwise must be by his own effort. These deductions show what comes from holding Evolution strictly to its own logical outcome. Yet there are some, even amongst evolutionists, who would rather be inconsistent than accept these conclusions; and there now seems to be some trend in research towards a recognition of God and something of design and purpose in nature. So

far as this goes, it cuts into the very root of Evolution itself.

Let us turn next to the view of life that evolutionary doctrines set before the rising generation. As Evolution proceeds, each generation is more enlightened, more cultured, more advanced. The parents are thus inferior to the aspiring youth who is their child, and his respect for them is limited to the admission that they did the best they could in their day. But their experience is no guide to their children; for they would only put the child back into the footsteps of the previous generation to tread the path over again, and no evolutionary progress would be possible. The children must begin where the parents left off, and carve out a new path for themselves. Looking further back, if man was not created but merely evolved, young people recognize that they have no responsibility to God, and are under no obligation to Him. For, in developing from the lower animals, they have done surprisingly well so far, and have every reason to be proud of themselves. Their part now is to be thoroughly self-reliant, to judge for themselves, and to arrange the world for their own comfort and convenience as they may wish it to be.

We may well ponder what the result would be if these direct deductions from evolutionary teaching were universally accepted and carried out in practice. For they quite evidently do away with any fixed basis for morality and belief. The assumption is that what those in past times thought to be true, and the principles that guided their lives, were merely an earlier stage of development; and men of this age have outgrown their ideas, for these have become antiquated. A poet like Longfellow may wish us to think that—

Lives of great men all remind us
We can make our lives sublime.

But the modern answer to this is that they are no guide to anyone now, for men have advanced further and know better. So all standards for moral values must continually be reconsidered. In this revision the relation of the sexes is included, and consequently the strict and unbending morality of the past must now be superseded by what is called "self-expression." In accordance with the teaching of Freud, which has gained wide currency, "professors now proclaim openly to their classes what twenty years ago would only be whispered under the breath in brothels." All this is classed as advancement, and the unshackling of the mind to face facts as they are.

Those who are best acquainted with current literature tell us that during the last fifteen years these new ideas on the relation of the sexes have permeated all novel-writing, which forms the chief reading matter of young people.

In the matter of religious belief the Modernists follow lines which are the outcome of the same primary idea. They hold that, because of the continual advance in knowledge, the teaching of the past is now superseded; and even the Bible is regarded as a progressive development which scholars are at liberty to criticize and replace with more modern views. Thus they set in motion an avalanche which may prove capable of sweeping away all basis for morality as well as religion. For we must remember that we still have among us very many who have been trained in gospel teaching and believe the Scriptures implicitly. Such people are "the light of the world and the salt of the earth" in a very practical sense; for by their example and influence they prevent the full consequences of evolutionary and modernist views from reaching the limit of their baneful power to darken and corrupt the world.

The views that we have been considering stand in strong contrast with the teaching of Christ. The sublime ideal that He sets before us is that the will of God should be done on earth as it is done in heaven. This implies a revelation from God, for we cannot know His will unless He tells us what it is. It also implies that on our part there is a readiness to obey, and a willingness to give up our own views and wishes, and to act as He desires. It is further evident that our conduct would then be controlled by principles which are fixed and constant; for they are in harmony with the character of God which changes not from generation to generation. As an example, take this teaching of Christ to His followers: "God is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful." The basis of right conduct is thus doing as God does: which gives morality an unalterable foundation for all time.

Now, can it be maintained that unchanging moral principles and obedience to the commandments of God stand in the way of any true progress? If an appreciable proportion of those in any nation have earnestly endeavored with divine aid to bring their lives into harmony with the character of God, in His immutable truth, righteousness and compassion, has this ever made a people back-

ward and non-progressive, and prevented the rise of a genius or a reformer among them?

The Beginning of Man and His Career

The evolutionary theory of how man began leads to the conclusion that the early part of the Bible is untrustworthy and merely mythical tradition, as Modernists also think it. It will therefore be helpful to compare such views with the explanations which the Scriptures themselves give as to the original surroundings in which God placed man, and His purposes for mankind. We may thus see the reasonableness of the Bible account of these things, as well as many evidences that man has fallen from a higher level, which are clear enough in the present world if we look into them.

But to see these we must divest our minds from an evolutionary bias, which distorts every viewpoint from the physical to the moral. For Evolution first makes it an axiom that man developed from an animal, and then assumes that everything that is crude, low and degraded was the most primary. It does not matter if this is directly contradicted by all archaeological research, for it is only necessary to put the crude conditions further back still, before archaeology. It is now admitted from recent discoveries that the earliest men known had as good brains as we have now; but that does not signify—there must have been degraded ancestors before that!

On such lines of argument no evidence counts. For the evolutionist can always retire further back into the obscurity of the past, where opposing evidence can no longer follow him, and maintain that some primary ancestor of animal type must have moved among those dim shadows, even though he is never likely to be found. But cannot even the evolutionist turn his mind from these ideas, if only for the time being, to enable him to look fairly into the Scriptural account of these things? For the account that is given in the Bible has been carefully studied by many men of eminence, who have also followed out what may be inferred from it.

We are told then that "the Lord God planted a garden eastward in Eden, and there he put the man whom He had formed." Man was thus placed in a region specially prepared for him, with surroundings suitable to him; and the original blessing upon the first pair was: "Be fruitful, and multiply, and replenish the earth, and subdue it." Man did not therefore begin in a severe and difficult country where a struggle for existence would sharpen his wits and develop his faculties. This struggle was one of

the impelling forces which Darwin relied upon to cause development; but a large amount of investigation has now shown that favorable surroundings are needed for development, and when creatures are subjected to the most severe disadvantages, they do not improve by struggling against these; they deteriorate. In a recent work on Geology, it is pointed out that man must have first lived in a temperate and fertile region; neither in northern cold, nor in southern forests where heat and humidity are enervating.* Science itself is thus coming to realize that the Scriptural account is eminently reasonable.

It is further implied as the intention of God, that Eden should enlarge with the increase of mankind, and replace the earlier vegetation and wilder life of the rest of the world by pushing them back until they disappeared altogether. A better age would thus have been gradually introduced, for the surroundings of man would have extended with him and remained congenial to him as he spread over the world. This has been fully explained by Sir William Dawson, the eminent geologist, who points out that it also accords with the way in which new types of creatures replaced older ones in previous ages of Geology. Another geologist, Sir Charles Lyell, is quoted as also concurring in this view. For when any important species is introduced, there is found to be a preparation or selection of some region of the earth for the new type, and its production occurs at the same time with a group of plants and animals suited to it. "These are precisely the conditions implied in the Scriptural account of the creation of Adam. . . . There is also sufficient reason to conclude that all animals and plants have spread from certain local centers of creation."*

By the sin of man all this was reversed; "the Lord God sent him forth from the garden of Eden," and Eden itself disappeared from the earth. The world was put back a whole geological age; and the creation still travails in pain, unable to bring forth the conditions intended, until the time comes when the desert shall blossom as the rose, and the wilderness shall become a fruitful field.† If we wish therefore to understand present conditions, we must clearly recognize that mankind is not living in the surroundings that God intended for

**Geology*, by Chamberlin and Salisbury, Voll.III., pp. 535-537.

*See *The Origin of the World*, by Sir William Dawson; pp. 237-240, where this is fully explained under "The Higher Animals and Man."

†Rom. 8:20-22; Isa. 35:1; Isa. 32:15.

them. Every thorn and thistle reminds us of this; for man was sent forth from Eden into the outer world where the ground brings these forth. Workers for social uplift should therefore remember that earning a living is more difficult than it was meant to be; it is only "in the sweat of his face that man shall eat bread." All this is distinctly set before us in the Bible, and it is universally admitted that humanity at the present time is not living at the ideal level.

The moral declension of man may be illustrated by the marriage relationship. When the animals of Eden were brought before Adam for his inspection, he gave names to them; "but for Adam there was not found an help meet for him." The Scriptures here teach explicitly that there is no relationship between man and the animals. The way in which God provided a "help meet" for the man is described graphically, and no doubt as fully as our intelligence can grasp. The method which God chose, in making the woman from a rib taken from the side of Adam, is explained by the high moral lesson which the Lord God desired to impress on the whole human race from the beginning. The method is justified, just as all other miracles are justified, by the spiritual purpose which it accomplished. For thereby Adam recognizes that his wife Eve is bone of his bones and flesh of his flesh; and the inculcation for all time follows: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." When the question of a man putting away his wife was brought before Christ, He stated explicitly that God, who made them male and female at the beginning, gave them this command which He quotes textually; and He adds thereto: "What therefore God hath joined together, let not man put asunder."

We see then clearly the intention of God in this matter for the whole human race, which in later times is endorsed by Christ in unmistakable terms.* We find, however, in the world today that dissolution of the marriage relationship by divorce is regarded as an open question, having courts or legislative bodies appointed to deal with it, with the concurrence of a majority of the public. We need not here discuss whether divorce and re-marriage can find any arguments to justify them or whether they are indefensible. For we are merely pointing to the facts as they are, to show that man, in his social arrangements, is not living

in conformity with God's original intention; and he is evidently a fallen being in failing to maintain the ideal which was set before him by such a striking object-lesson at the outset.

We may find further evidences of the fall of man when we look inward, into our moral consciousness; for how did the sense of sin and of shame originate? Whence comes the accusing voice within which often condemns our actions as wrong? Why can we not have always a conscience void of offense toward God and toward men? No explanation of this is possible on the line of evolutionary development; for the actions of animals are under the control of instinct, and they are, therefore, without the moral sense of right and wrong in their natural condition. It is only when they are closely associated with man that they may seem to reflect something of man's moral attributes by imitation of his ways. But even if this is actual, it comes to them by uplift from an outside source, not by development from within themselves.

The Fall of Man

We may now look into the question from the moral standpoint as to how it came about that man deviated from the high standards in life which the Lord God intended for him. We would do so, not argumentatively, but just as we find it set before us in the Bible, and then compare this view with Evolution. According to the Scripture account, man was "created in the image of God," and began his life in a state of innocence and holiness; but afterwards he fell from this high standing by his waywardness and sin. "If it should be objected that the Bible does not use the expression *the fall of man*, it may be replied that the idea of a fall, as an explanation of the great fact that man is a sinner, runs like a scarlet thread through the entire Bible from beginning to end."*

In the contrasting theory of Evolution, man is flattered by the view that he has made steady advance during his development from the lower animals. A recent evolutionary writer states this view with insistent forcefulness, and continues thus:

The beliefs of the ancients . . . that in the beginning was a Golden Age; or, indeed, the literal acceptance of the story of Adam and Eve and the fall of man, all equally obviously imply that present-day humanity is degenerate . . . None the less, the (evolutionary) view that took away the stigma of degeneracy and gave man knowledge of past progress

*See the whole passage here referred to, in Matt. 19:3-9.

*Professor George McCready Price, in a Prize essay; Victoria Institute, London, 1925.

and hope of future improvement, was, when put forward, greeted with execration as being impious and disgusting.*

What a truly lamentable misunderstanding of God's beneficent intention for man there is in this statement. There is no comprehension that all the plans for human welfare, made in the loving kindness of God, were only frustrated by man's own action. We will consider later the implication which is made that Evolution has a brighter future to set before humanity than the Christian outlook can offer. But we will now see, when we examine the Scripture record, that the flattering views which Evolution here presents are precisely the inducements that the serpent set before Eve in tempting her to disobey God.

Instead of man beginning in the most degraded condition at the level of a beast, the picture which the Bible presents is that he began as a pure and good being, with a high degree of natural intelligence, and conversed openly with his Maker. This relation to God is taken as the primary and natural one, and it is evidently so regarded in the Scriptures, which tell us that it will be re-established in the end for those who accept redemption through Christ when "the tabernacle of God is with men and He will dwell with them." Man was also endowed with free will, or the capacity to choose. It is difficult to conceive how he could have been truly human without this faculty. It was thus possible for him either to do what God wished, or to turn aside and take his own way.

This great possibility was obviously the basis on which Satan worked in the Garden of Eden to induce Adam and Eve to choose wrong. There can be no doubt that the serpent in the drama of Eden was Satan himself, according to Scripture; for at the close of the Bible, after his close association with man during the career of humanity, his appellations are summed up as "that Old Serpent, which is the Devil, and Satan." (Rev. 20:2).

When we trace the tactful steps which Satan took to accomplish his object, we find ourselves face to face with the most potent forces of evil which are dominant today. It is as though the great cycle of man's endeavor to ignore God and think out a way for himself had brought him back to the starting-point. For Satan begins by insinuating that God's word is not to be trusted. His first words to Eve are: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And when Eve explains that God has told them they must

not eat of the fruit of the tree which is in the midst of the garden, lest they die, Satan replied: "Ye shall not surely die." For according to Satan, God's warnings need not be feared.

Here we have in brief the root of Modernism, which in the same way disparages the Word of God as being in a large measure untrustworthy, and ignores the declared wrath of God against transgressors, which is set aside as unacceptable. The natural outcome is a want of reverence for God and the disregard of His commands, which is so dominant a feature in society today. And those who proclaim the warnings of Scripture are but a voice crying in the wilderness; for the call to the prophet is: "Prophesy not unto us right things; speak unto us smooth things" (Isa. 30:10).

Next in the narrative we find the inducements to disobeying God, and the advantage of ignoring Him and choosing for themselves, which Satan puts forward. After setting aside the seeming threat which God makes as not at all likely to be carried out, Satan continues: "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."

It is easy to see how far-reaching this reasoning is. It argues that so long as they continued in a state of innocence and did as God told them, they necessarily remained narrow and one-sided. To understand the moral values of life they needed to know both sides, the evil as well as the good. Under the tutelage of God, they could not reach a broad outlook, or really "be made wise." The only way to advance was to become independent of God, to think for themselves, and to choose their own way.

The underlying assumption beneath all this is that God has no real love for mankind in the sense of desiring their true welfare in the commands which He enjoins upon them. This distrust of God is very manifest in the world today, and young people are too ready to suppose that, if they obey the commands of God, their liberty will be curbed, their progress hampered, their pleasures curtailed.

Yet if they would but study nature, they would see that every created thing, from the stars above to the flowers beneath, are carrying out perfectly the purpose for which they were made. They obey in perfection the laws of nature which God has appointed for them. If only the poet had the comprehending vision to see that the great symphony of nature is obedience to law! It is man, by his perverse willfulness, who gives forth the only discordant

*Julian Huxley, *The Stream of Life*, p. 44.

note. That wonderful Psalm of nature (Psalm 104) must needs end with the ejaculation: "Let the sinners be consumed out of the earth, and let the wicked be no more;" for sin is the only blot upon God's universe.

So the sorrowful story proceeds to chronicle the success of the tempter with his plausible lines of reasoning. For

when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

This was the outcome of the three insinuations with which Satan had beguiled their minds: (1) Distrust of God and unbelief in His word; (2) Doubt of His love by supposing that His commands were not really intended for their best welfare; (3) Disregard of His warnings as not deserving to be taken seriously. These are thus pointed out to us at the beginning as the three roots from which the sin and evil in the world have originally sprung.

Yet the Almighty Father would not leave man to himself because of his distrustful attitude towards Him. For the amazing outcome of the fallen condition of man through his disobedience was to bring out in far stronger light the inexhaustible love of God; because He at once set to work to remedy this subversive evil through redemption by Jesus Christ, who in the counsel of God is "the Lamb slain from the foundation of the world." The development of this Plan of Salvation for man is the theme of all the rest of the Bible from Genesis onward to the consummation, when the redeemed have their abode in a renewed earth wherein dwelleth righteousness. We are thus shown that God will not allow His purpose for man to be finally frustrated.

The only explanation of the origin of sin which we have is the one given to us in the book of Genesis. Any other supposition that it is possible to make has proved unsatisfactory.*

All these rebukes and warnings are directed And the basis or source from which sin arises as there set forth should be carefully observed, if we would understand and be warned. For sin does not originate in what is coarse and brutal and repulsive. Such things may be its later developments, but they are not its source nor its essence. Sin has a far deeper root; for the causes which led to the fall of man from

purity and holiness result in cutting him off from Divine help, because he no longer relies upon God's promises; and he comes to suppose that he can guide his own conduct, and can learn to do without God. The prophets describe this as the basis of sin and iniquity as well as the reason that man needs redemption. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." There is iniquity in thus turning away from God; and it is laid on Him who "poured out His soul unto death" as "an offering for sin" (Isa. 53:6, 10, 12).

Sin thus originates in a wrong view of God by which He is distrusted; and a wrong view of ourselves, which leads us astray. These two sources of sin have the same result; for independence of God leads to separation and alienation from Him. This is evidently foundational as regards both the character and the destiny of any human being. For in the present world it is in God that "we live and move and have our being;" and if separation from Him becomes permanent, it can mean naught but spiritual death.

We can readily see therefore why Christ did not lift up His voice in denunciation of open wickedness and devote His energies to social reforms. The foundations must first be re-established which were shattered by the fall of man. He reproaches His hearers for not believing the Word of God as it had come to them through Moses and the Prophets. He makes quite clear that the warnings of God refer to what is terribly real. He depicts this in his parables. In the parable of the Great Supper those who make excuses for disregarding the message from God, to carry out their own wishes and plans, are finally shut out from the heavenly kingdom; and in the parable of the Rich Man and Lazarus the man who lives only to please himself meets with a corresponding doom in retribution. In the parable of the Prodigal Son Christ shows what sin essentially is; for the evil in the younger son is the wish to be free from the control and the commands of the Father, which even the elder son does not transgress; and he turns his back on his Father to choose his own way, against the very views and lines of conduct which Satan set before man at the beginning; and by persuading the first man and woman to adopt them as their attitude in life, he brought about their fall, as we have seen. The teaching of Christ is thus designed to undo the ruin of the fall, because these Satanic principles still dominate the life of the world. Truly "the

*Note, for example, Freud's invective in his latest work against man's "eternal feeling of guilt and remorse;" which he recognizes as a potent influence, although it cannot be explained or remedied in his philosophy.

Son of God was manifested that He might destroy the works of the Devil;" and the voice of the Gospel is heard in the call: "Be ye reconciled to God" (1 John 3:8; 2 Cor. 5:20).

The Consistency of the Scriptures

It is well, therefore, to recognize that the Bible forms a consistent whole from beginning to end. It is like a living creature, because any mutilation is liable to prove fatal to the whole organism. The theory of the Evolution of man denies the Fall entirely; and the Modernist also sets the Fall aside as an unreliable tradition. But if man has not fallen, there is no need for his uplift or his redemption in any such way as the teaching of Christ indicates, and which the life, the death, and the resurrection of Christ imply. The future of those who are thus redeemed is shown to consist in their final triumph over sin and death. There is nothing in the whole New Testament, in the Gospels and onward, which gives countenance to the view that men had done very well so far in their moral progress and in reaching truer ideas of God; and all they needed was an indication of the shortest way to further light and knowledge, so that they might continue to develop till they reached perfection. Such a view is not only contrary to the whole tone and tenor of the New Testament, but it receives a flat contradiction from the history of the Christian era.

It is very singular that those leaders of thought in the churches who try to placate "scientific opinion" by discarding the Fall of Man, do not recognize the logical consistency of the Scriptures, or perceive the inconsistency of their own position. This want of vision is all the more remarkable when we find that the essential need of the doctrine of the Fall as a basis for Christianity was perfectly clear to the founders of Evolution as well as to open opponents of the Bible, who accordingly directed their attack against that doctrine. Must we suppose that skeptics have minds that are more thoroughly logical than have theologians when they become Modernists? For professor Huxley said plainly: "Evolution, if consistently accepted, makes it impossible to believe the Bible." An active antagonist of Christianity like Robert Blatchford exclaims:

But—no Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. Accepting Evolution, how can we believe in a Fall? And if there never was a Fall, why should there be any Atonement?

The consistency of the Scriptures and the necessary sequence of its doctrines, so that they must stand or fall together as a whole, was very

plain to the Christian leaders of the past as well as to their successors in the present day who defend the Bible as true and trustworthy throughout. Any middle course in the way of compromise has never seemed to either of these to be logically tenable. Thus John Wesley says:

The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honorable an appellation as that of a cunningly devised fable.

The Outlook for the Future

In trying to see what the future of the human race is likely to be, the evolutionist can only find hope in the expectation of continuous improvement during an indefinitely long period; due to causes or forces which may or may not prove to be effective. He would fain persuade himself, because of his supposition regarding man's development in the past, that gradual advance to better things is sure to continue; and he points to the rapid progress during the last century or two as corroboration. He tells us that, if we have patience for a few more generations, our descendants will find themselves in an improved world.

This may, no doubt, have a hopeful sound; but when we look more closely into such a view, some serious misgivings arise. Is it true, to begin with, that there has been a steady progress during human history? Our increased knowledge of the early races of men has brought to light that one civilization after another has been overthrown and replaced for a time by semi-barbarism. The antiquarian therefore warns us that these ups and downs of the past give little ground for hope of steady advance. It is still more important to ask in what way any really advantageous progress is to be gauged? For any thoughtful person must realize that moral advancement, taking it in its broadest sense, is the only test for the kind of progress which can be of lasting benefit. For example, if education is making everyone more capable, it is evidently possible that this increase in cleverness may be used for evil ends as readily as for a good purpose. Indeed, it is disconcerting to find that, with the rise in the general level of education, crime is on the increase. It is also recognized that the achievements of science may be employed by men for their own mutual destruction. All our boasted inventions seem only to make us increasingly uneasy as to what they may come to be used for.

We see, then, that unless there is guidance by moral control, progress may become actually

dangerous. Yet the desire of the evolutionist is to flatter human self-conceit by picturing man with the future in his own hands, and as being quite capable of carving out his own destiny. Yet in this endeavor success can be achieved only if every human being will strive earnestly to improve himself and become more helpful to others. A perceptible advance might then be expected within a few generations. But evolutionists can see no indication of such earnest and sustained striving; and, according to the most recent evidence, they have now become frankly pessimistic; and in regard to the future they can only leave their followers to wander in mazes of uncertainty, if not in despair.

The hope of the Christian stands out in marked contrast with all this; like the illumined snow-capped peak rising above the obscure shadows of the misty valley beneath. For he looks in the other direction; not backward and downward to encourage himself by imagining his improvement from some dimly seen animal ancestry, but forward and upward to the Living God, who has ever been "our help in ages past, our hope for years to come." The Christian can therefore lay aside all confident self-sufficiency; for he does not think that the outcome depends solely on his own struggles and efforts to attain his ideal; his help cometh from the Lord, who made heaven and earth. His conscience is no longer burdened by evil, because he is "justified by faith and has peace with God through the Lord Jesus Christ." He is thus emancipated from the past as well as from his own former misconduct; and he has no need to suppose that he is merely an outcome of the past himself. He goes on his way rejoicing, convinced that he can overcome any disadvantages of heredity and environment by looking unto the Author and Finisher of his faith.

In looking to the future, where does the Christian expect moral uplift for himself and his children? He does not trust to those forces which Evolution has relied upon as adequate to cause development, but which, indeed, evolutionists themselves are now finding inadequate to produce the result. The Christian depends for his uplift upon divine power emanating from God, "who worketh in him both to will and to do of His good pleasure." And for the certainty of the outcome he has the promise of God: "being fully persuaded that, what God has promised, He is able also to perform." For the Word of the Lord and the truth of His promise endures to all generations; and His assurance is "that He is able to present us

faultless before the presence of His glory with exceeding joy."

Now, we are not here describing some exceptional enthusiast; we are dealing with realities, and speak the words of truth and soberness. We have the clearest testimony that the power of God is being manifested in the world today; and the facts show that it is only through His power and His Word that either an individual or a degraded race can receive moral and spiritual uplift. Realities should be faced; for there is no evidence that Evolution can produce moral advance, or that Modernism, by its methods of social betterment, can effect permanent improvement apart from the Gospel of the grace of God. Indeed, when a cultured race comes in contact with a degraded tribe, the type of civilization that results may exhibit little moral improvement; for it is well known that in the natural course of things, uncultured peoples are more apt to pick up the vices of civilized men than to adopt their virtues. This is put baldly in a book dealing with native races, its subject matter being thus summarized: "The curse of white civilization that blights these happy children of nature"—as they are called.*

Let us hear the testimony of one who is no mere passing traveller or casual observer. James Chalmers had a long experience among the natives of the South Sea islands and with the degraded inhabitants of New Guinea who were practically cavemen. Robert Louis Stevenson said of him: "He is a pioneer of civilization and love . . . taking up the cross that all heroic souls have taken—the cross of light and progress." In an address before a London audience, Chalmers said:

I have had twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibals; for at least nine years of my life I have lived with the savages of New Guinea. But I have never yet met with a single man or woman, or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find a friendly people, there the missionaries of the Cross have been preaching Christ.

Anyone who will read the current missionary magazines or the record of Bible Societies will find frequent instances of regeneration amongst the most regraded of men, brought about by the preaching of the Gospel, sometimes even by the reading of the Scriptures

**White Shadows in the South Seas*, by Frederick O'Brien.

alone; and their transformation cannot be gainsaid. Among those brought up in paganism, instead of the constant dread of evil spirits, there is the peace of God keeping the heart and mind; cruelty turns to kindness, the blood feud gives place to forgiveness, a thing before unknown; the harsh conduct of husband to wife softens down into loving co-operation.

In facing the reality of this spiritual transformation and true development of character by the influence of the Holy Spirit, as it is going on in the world today, what outlook can Evolution put in its place, or what can Modernism offer as a better way through advance in knowledge and social culture? No one would wish to live in a fool's paradise. Are we ready to believe that the supposed development of man from the animal level is a proof that human beings have "an inherent tendency" within themselves to improve; and that in consequence of this, they will necessarily continue to develop onward and upward till they attain perfection? Yet we are told that any other belief is degrading, and will discourage progress.

The ground of any confident expectation for a hopeful future may be summarized in a few brief statements that deserve acceptance: (1) The future is in the hands of God, and beyond the power of man to shape as he may please. (2) All that we can know with any certainty regarding the future is what God has revealed. Those who do not accept this revelation can therefore have no sure foundation on which to build their expectations. (3) The conditions in the age to come have been definitely explained in Scripture; and the Lord Jesus Christ has announced that He will return in person at the beginning of that age to establish His kingdom. When all power is given unto Him in heaven and in earth can we deny to Him the right to state what He intends to do? We may doubt or disbelieve it if we choose, but He warns us in solemn language that our attitude in regard to His promised return will make a most momentous difference to ourselves personally. (See Matt. 24:42-44; 50-51; Heb. 9:28; Rev. 16:15.)

The descriptions in Scripture regarding the age to come are given for the most part in plain language, not in symbolic imagery. Outward conditions will be greatly modified; for there will be "no more curse" upon the ground; that is, the original fertility of Eden will become general in accordance with the initial intention of the Creator. There is reason to believe

from what we are told, that this will be due in part to change in the amount and distribution of rainfall. The nature of the animals will be altered; for the leopard shall lie down with the kid, the wolf and the lamb shall feed together. The main feature, however, is far above the material level; for "a King shall reign in righteousness," and "the earth shall be full of the knowledge of the Lord."

The descriptions of the coming age thus make it clear that the conditions of Eden will be restored; which shows that God will not permit His original plans for the earth and for mankind to be permanently frustrated. Yet there is an advance on these primary conditions, for the kingdom of Christ will be organized in its government, under the supreme command of its Divine Ruler. The Lord promises that those who are faithful to Him in this age will "sit with Him on His throne," and thus have a share in government. When the time comes when "the kingdom under the whole heaven shall be given to the saints of the Most High," those who have overcome shall reign with Christ. In one of His parables Christ depicts Himself as a nobleman, who returns when he has received the kingdom; and his servants, who have been "good and faithful" during his absence, are given authority over ten cities or over five cities. There is no need to explain this away as merely a figure of speech, for it is in accord with the revelations given throughout Scripture regarding arrangements in the next age.

The only conclusion in this whole discussion is, therefore, that there is a definite contrast throughout between the teachings of Evolution and the Revelation which God has given. The distinction between them is threefold: In the view of the past which they offer; in the standards of life for the present world; and in the outlook for the future. It is evidently necessary to make a choice between the two, and to decide which we will accept and believe. The enlightened Christian recognizes that "the signs of the times, indicating the near fulfilment of the promises (of God), give ground for anticipating the early and complete establishment of the Kingdom. . . . This is a very different thing from looking for an indefinite continuance of an outwardly hopeless struggle—or even for a long-continued process of improvement after considerable amelioration which may or may not materialize. . . . Which of the two outlooks is the more optimistic?"*

If we could only rise to such a level as to

*Editorial in *The Christian*, London, 30 Jan., 1930.

view of the career of man from God's standpoint, how impressive it would be. We would see at the outset the Lord God planning the earth for man's benefit, and placing the wide stretches of the world under his control. The only request that God makes in return is man's willing obedience as a sign of his confidence in the Lord's beneficence towards him. Man was to enter into rest in fellowship with his Creator, and to live in peace, and in harmony with his surroundings. When man by his waywardness broke up these conditions of fellowship and harmony, the Almighty Father takes up a new line of endeavor to restore what is thus destroyed, through the redemption wrought out by His Son, the Lord Jesus Christ, for all who

are willing to accept His offer of reconciliation, till in the end harmony is restored.

This is what the Scriptures reveal to us; and if anyone finds a difficulty in receiving them as a revelation from God, even this is graciously met by the Divine promise: "The Spirit of truth . . . will guide you into all truth." And lest any should think such an offer so lofty as to be out of reach, it is endorsed by the further promise that the heavenly Father will give the Holy Spirit "to them that ask Him." This offer is entirely unconditional, and thus stands as a challenge to all who sincerely desire to understand. In view of these promises, anyone who seeks with "an honest and good heart" must surely find the truth.

Modernism or Biblicism—Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 10—Modernism and Regulation



HE BIBLE is a book of salvation. In a sense, it is that from beginning to end. To that end it was given to the lost children of earth. It is the purpose of that Divine Book to present to perishing humanity the facts and records of God's way of reaching and saving those on the broad road to destruction. From Genesis to Revelation that plan is in process of progressive unfoldment. From man's awful need because of his fallen sinful state, from the proto-evangel that gives glad first glimpses of light concerning coming redemption, to the last unfoldings concerning future glory,—all the way thru is the Bible working away in an amazing composite unity to the ultimate issue of perfected salvation.

Salvation comes from God. It comes thru a Savior. That Savior is God's own Son. And thru faith in him comes individual regeneration. And individual regeneration is an experience actualized in the lives of millions. It is an actual internal change inwrought thru the agency of the Word and of the Holy Spirit. It is being born, or begotten from on high. "Of his own will begat he us (or, brought us forth) by the word of truth" (Jas. 1:18). "Having been begotten again, not of corruptible seed, but of incorruptible, thru the word of God" (1 Pet. 1:23).

Perhaps we go not too far when we say that in Christianity there is not much that is more important to the individual than this matter

of regeneration, conversion or the new birth. In order to it, to be sure, it is essential that one believe (so far as he has been properly instructed) the great fundamental facts concerning God and Jesus Christ his Son. But as to regeneration itself, that is set forth in the Bible as an experience absolutely and individually essential to salvation. It is represented as an operation in human lives that transforms the life from nature to grace, from the power of Satan unto God.

This experience is one so clearly taught by Christ and his apostles that he who tampers with it may be said to be tampering with Christ himself and with the eternal interests of those for whom Christ died. Can any word of Christ be more assured and pronounced than that of the absolute necessity of the birth from above? "Verily, verily, I say unto thee, Except one be born from above, he cannot see the kingdom of God." And when Nicodemus did not comprehend, our Lord repeated: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jn. 3:3-6). And John had previously said: "As many as received him (Christ), to them gave he the right to become children of God, to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (1:12,13).

Salvation is by grace thru faith (Eph. 2:8). But this gracious salvation comes by way of

regeneration. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly thru Jesus Christ our Savior" (Tit. 3:5,6). Thus do men become renewed in the spirit of their mind, and put on the new man, which after God is created in righteousness and true holiness (Eph. 4:23,24). For "if any man is in Christ, he is a new creature" (2 Cor. 5:17).

Salvation "by character" alone, or by one's own personal righteousness or acquired merits,—this is emphatically not a Bible doctrine. It is not a possible way of salvation. That is one reason why religious leaders among the Jews made such a sorry failure of it. They were going upon their own good works,, their own righteousness. But Christ said: "Except your righteousness shall exceed (the righteousness) of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Mat. 5:20). And Paul: "For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" (Rom. 10:3).

Say we not rightly, then, that when anyone by his teaching or influence shall prevent any person from believing in regeneration or from entering into it as an experience, he is endangering that person's eternal interests? is aiding to prevent his eternal salvation? And yet what is the general position of Modernism on this important subject?

And here we need not depend altogether upon what we read. Have we not ourselves seen those who have drawn back from this doctrine? who have denied the experience? or who, as preachers, have failed to proclaim it? Surely most of us have. And such men are all about us, occupying Christian pulpits. Yet we are biblically informed concerning gospel guides that "they watch for souls, as they that must give account" (Heb. 13:17).

We remember attending a certain ministers' meeting. The theme before the meeting was that of regeneration. The paper read was one of the ablest presentations we have ever heard. The essayist believed in regeneration. He showed it to be the Bible position. Some agreed to it heartily. Not so others, however. They had never had the experience; nor did they believe in it. This is but an illustration of the modernistic spirit as regards Bible teaching and the well known Christian experience of regeneration.

Some years ago a magazine writer, and one who disclaimed any distinctively religious in-

terest in the matter, told of interviewing fourteen of the most eminent Protestant clergymen in the United States. He (W. G. Shepherd) told of it in an article in *McNaught's Monthly* for Feb., 1924. To each of the fourteen he bluntly, among other things, propounded the question: "Have you ever been converted?"

He says: "Eight men had been 'converted;' six had not.

"The eight (converted) men are all staunch fundamentalists; the six (non-converted) are liberals . . .

"The dividing line between the two sets of men is as definite as the Grand Canyon. . .

"When I mentioned 'conversion' in the sense in which it was used by Wm. James in his 'Varieties of Religious Experience'—a complete turning about of man's mind, a psychological experience which involves also an inexplicable mysticism, certain of these gentlemen admitted that they had not passed thru that experience. I found that the clergy who had been 'converted' could place their finger on the very instant in their lives . . . when, passing thru an almost overwhelming psychological and spiritual experience, they had decided to accept faith in God and in the Bible and to live thereafter by this faith.

"Well, I never was what you might call wicked"—so runs the chorus of their responses" (republished in *Christian Register*, Feb 7, 1924, p. 5).

With the other clergy it was different.

Exactly! the evolutionary-modernistic—unitarian type of clergy do not believe in conversion and have not had the experience. Yet that is the way that salvation comes, and not thru any evolutionary process. Yet, according to Dean Mathews, salvation "is a still further step in human evolution which has already so largely freed personality from the control of impersonal forces thru the working of a fatherly God" (*The Faith of Modernism*, p. 152).

Is it?

But most decidedly this is not Bible salvation. It is not God's way of saving lost men. That way is by the strait gate of regeneration and along the narrow road of holiness to the life everlasting (Mat. 7:13,14). It is definitely and directly by way of regeneration, the birth from above, as we have seen. In this way, by an inward purifying and transforming process, by an actual psychological change, one becomes a new creature in Christ Jesus. He puts off the old man and puts on the new man. And it comes about when he

repents of his sins, acknowledges them, seeks pardon and accepts salvation at the hands of God thru Jesus Christ. "Believe (not in evolution, but) on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

People do not, therefore, become Christians by evolution, but by revolution. They do not become Christians by natural growth in righteousness or in character. A Christian may grow *in* grace, but a non-Christian cannot grow *into* grace. Salvation isn't attained in that way. Rather, it requires the direct intervention of heaven in regenerating power. As a result, those who once were darkness are now light in the Lord (Eph. 5:8). They have been called out of darkness into his marvelous light. If in time past they were not a (special) people, they now are the people of God; formerly they had not obtained mercy, but now have obtained mercy (1 Pet. 2:9, 10).

As to the fact of regeneration, some men have had most remarkable experiences. Something tremendous occurred in their lives—and they know it. It cannot be ridiculed nor argued away. Indeed, it is a scientist, Prof. L. T. More in his *Dogma of Evolution*, who says: "There are numerous cases of men whose character and motives are a matter of authentic record and who have changed suddenly the whole course of life; as conspicuous examples of this we cite the conversion of St. Paul, of St. Francis of Assisi and of Pascal. We can find no sufficient cause for such abrupt changes of life; they appeal to me as of the nature of the miraculous. I am aware that physiologists point to the influence of mental hallucination and to bodily derangement, but these men are conspicuous as examples of mental and bodily sanity and of keen critical judgment" (p. 359).

Yet in the eyes of the modernistic fraternity, what matters it what men have experienced? What care they for what has actually occurred? for facts in the mental and spiritual realm? What care they for what our Saviour says concerning the necessity of being born from above? Do not they have a higher standard of authority? Can not they dispense with the new birth, even though the Son of God said differently? It looks that way.

In a sense, from the modernistic standpoint regeneration is virtually an impossibility. For Modernists are evolutionists. And evolutionists stand for evolutionary continuity, with no break in the evolutionary series nor in evolutionary processes. The miraculous is ruled out. Yet regeneration is distinctly miraculous. It is not something that comes about thru the

mere working of natural law. It is something divinely wrought by the operating agency of the Holy Spirit. It is a miracle of divine grace. It actually takes place. And men know that it takes place.

It was an evolutionist, Dr. C. W. Saleeby, who said: "Mind, indeed—his own mind—is all that any man immediately and indisputably, though not completely, knows" (*Evolution: The Master Key*, p. 164).

But as surely as that man knows his own mind, even "though completely," so he knows when some great, unique, fundamental psychological change passes upon him or within him. And regeneration is such a change. It *has* occurred in thousands of lives. And thousands *know* that it occurred. This is absolute fact; infidels, agnostics, atheists, evolutionists and Modernists notwithstanding.

As a matter of fact, man has a decided bent toward evil. There is deep-seated in the human heart, an inclination downwards. Call it depravity; a natural tendency toward evil; an evil corrupt heart, a fallen, sinful, degenerate or unregenerate nature; call it whatsoever one will, it is there. That man's heart is evilly-inclined cannot be disputed. As put by Jeremiah: "The heart is deceitful above all things and desperately wicked" (Jer. 9:17). As put by Christ: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts," etc. (Mk. 7:20-23).

But this is not all. Man not only has a tendency toward that which is evil, but man's life largely follows the evil bent of his mind. That is, human beings are not only sinners potentially. They are sinners actually. The majority thru life oft submit to the evil bent of their natures and actually yield themselves to a life of sin. In their own hearts they oft realize this. And their consciences are backed up by Scripture in condemning the mode of life which they follow. They are condemned as transgressors, as iniquitous, sinful. But God makes no provision to save men *in* their sins. Christ came to save men "*from* their sins" (Mat. 1:21). According to Bible teaching men are saved from sin by a combined divine and human action. That is, the power of salvation, and the definite method of it, exist in God. Salvation has been wrought for us by God's Son. "In whom we have redemption thru his blood" (Eph. 1:7). In dying for us He redeemed us from the curse of the law (Gal. 3:13), "obtained eternal redemption" (Heb. 9:12). Yet men are not saved because Christ has come to save

us and even died for that purpose. Man individually has his part to do. He has to accept salvation. When the reiterated invitations of the gospel say "Come" to him, he must respond. He must repent and accept Christ by faith. Then it is that Christ's redemption becomes effectually operative in him—then and

not before. Then it is that he finds out for himself in actual experience that God's Son is not a mere Leader, but is a real Savior, "able to save to the uttermost." Such a one has become regenerate, has joined the class of the twice-born. This is so no matter what Modernism may say.

If I Had Said No

By Christopher G. Hazard, D.D., Catskill, N. Y.

IT IS taught in the Bible that the holy Spirit, who moves as a mighty, rushing wind, is also heard to speak to men in a voice of gentle stillness. The Christ who is about to appear as lightning is represented in the holy Book as also coming like the dawn of day. The invisible almighty God exerts His power by influences as well as by cataclysms. We must listen in order to hear, look in order to see, yield in order to have.

No man is saved without his own consent. Salvation is by the grace of God and not by any efforts or works of our own. In creating us anew in Christ Jesus God needs no help. Our works and fruits come into the scheme as the results of salvation, as the salvation itself, our faith is the means of salvation but also the gift of God. Nevertheless, God never treats a man as a lifeless object. He knocks upon the door of the human heart, but never breaks it down. He calls and waits. He teaches with hope and deals with us patiently. He honors our power of choice. He listens for our response.

Many people never respond. They wait for some mighty manifestation of God to sweep them into His kingdom, forgetting that the power that smote and saved the apostle Paul was exerted for their sakes as well, not to be repeated in other histories but to give faith to us all in the reality of the invisible Saviour. Christ's mighty Spirit is pressing upon us from all sides, an active and potent power, active and potent through all the means of grace as faith acts upon them, a most delicate and almighty influence, as necessary to spiritual life as the earth's atmosphere is to our physical life, to be breathed in as we receive the words of truth which the Bible offers. Thus waiting for great signs of Christ while we resist His exerted influence we harden our hearts in sinful unbelief and make our salvation more and more unlikely. Thus we neglect the great salvation that is offered us today but offered to us now without

any promise of opportunity for tomorrow.

While we delay and while God waits at our door reluctant to leave us it is true that at any time God, who takes us at our word when we say "come in" may take us at our word when we say "go away." In order to be saved we must say "yes" and in order to be lost we have but to say "no." As we may finally consent at any time, so we may finally refuse at any time. It is not to be thought that the Saviour will forever stand humbling Himself as He asks us to receive the heavenly gift. Perhaps the holy Spirit will conclude today that further patience of love is useless in your case. Should this be so it will become impossible to renew you unto repentance. You will not then be troubled by further efforts of conscience or solicitations of truth. You will then go on confidently in that broad way that leads to destruction, that way in which so many presumptuously and merrily walk. Resisted truth has turned away forever from those who have despised it too long. The eternal destiny of incirrigible unbelievers is already determined.

As believers in the gospel of Christ look back in thought to the time and place of their surrender to God, to the hour when they let Christ come into their history as a Saviour, they remember how simply they yielded to the friendly word, or the kindly act, or the arousing sermon, that made such an entire difference in their after life. They review the years of peace with God, of love to men, of active efforts for the good of others, which then set in. They think upon the sweetness that succeeded their former bitterness of soul and the hope with which life and the future of life beyond this world has become illumined. And with their consciousness of the history of blessing that followed their assent there comes to them some fuller realization of the vast importance of that past acceptance of Christ, and they ask themselves this question, "What if I had said 'no'?"

Yes, as it is in all the transactions of life and its business, so it is with our salvation from sin, from its sorrows and its penalties, we must

say either yes or no. What if we finally say no?

Seven Canons Which Higher Criticism Must Ultimately Face

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

No explanation of a difficulty can be regarded as satisfactory, if it produces other difficulties worse than the original difficulties itself.



CANON is a rule. Some canons should be axiomatic, or self-evident, if they are to be accepted; for otherwise they may be unsound, and any conclusions based on unsound canons are worthless. All canons, even those used in connection with ecclesiastical affairs, should be self-commendatory; for otherwise it may be possible to regard them as arbitrary or even unreasonable.

The canon heading this article may be considered as axiomatic. Certainly no one would claim that it is not sound, and it can hardly be said that it is not self-evident. In framing it and other canons that will follow, the principles mentioned will be constantly kept in mind; for it is necessary to be fair even in war, and the object in view should always be the truth rather than a preconceived opinion, even if that opinion has been tenaciously held.

The higher critics have employed what they have been pleased to call "the canons of criticism." Something will be said of them later. The real test comes when they are applied to any problem the answer to which is known. If they fail to work, they must be worthless.

The ostensible object of those canons is the removal of difficulties from the Pentateuch. That it contains difficulties only "invincible ignorance" can deny. The sequence of events is often obscure and puzzling. The narrative returns upon itself in a curious way at times. Certain numbers seem excessive. Grammatical errors are encountered in various places. Repetitions are found or apparent variations. And some passages appear to be later than others.

None of these difficulties, however, were included in the original one. That difficulty was a very simple matter. A French medical writer and professor, Jean Astruc, who lived between 1684 and 1766, took to reading his Bible for some reason in his old age. (He is reputed to have been a bit hilarious in his youth and mid-

dle life.) He seems to have begun with Genesis, and he made a discovery,—Genesis did not conform to the canons of French style, it did not vary the names of God but used one persistently in one place and another in another. He concluded that different documents used by Moses must be the cause.

As a result, he published in 1753 his *Conjectures sur les mémoires originaux, dont il paroît que Moïse s'est servi pour composer le livre de la Genèse*. Starting with the first chapter of Genesis, in which he found Elohim, he proceeded to find the documents with its help and that of Jahveh which he found in other places. That was the beginning; for he held that the difference pointed to the use of two parallel and independent narratives.

Possibly nothing would have come of it if a young German something like twenty-five years later had not looked about for material to exploit. He was born in 1752, the year before Astruc published his "Conjectures." Between the dates 1780 and 1783, he published his *Einleitung in das Alte Testament* and continued the work by Astruc. His name was J. G. Eichhorn. He retained Moses as the author of Genesis but pushed the investigation on into the Pentateuch and, incidentally, invented the name "higher criticism."

That name was a masterly bit of phrasing. Its potency is not yet exhausted. Not only were his fellow countrymen, the Germans, captivated by it, but other peoples also were mightily impressed; for its seductive influence crossed the channel into England and then made haste to look for admirers elsewhere, even crossing the Atlantic. There certainly was something alluring in the idea of being that kind of a critic.

Now, it happens that there is nothing a German loves more dearly than logic. Given a premise—he is not unduly particular what—he will pursue it to its ultimate conclusion, right or wrong. That may explain a remark made by a most able scholar who was educated in part in that country: "A German is never

altogether wrong; but, then, he is never altogether right." That covers the case.

Eichhorn's premise has now been shown to be untenable, since the names of God, on which he too relied, are not now always what they were in the original manuscripts. They have suffered various changes, and the young man was a bit premature.

Strangely enough, his youth and immaturity seem never to have been considered. He produced an attractive theory and wrote in a confident manner, and many men made haste to accept his conclusions. They did not stop to ask what was back of them or how sound might be the judgment of either Astruc or Eichhorn. They simply swallowed the theory and asked no questions.

Others took up the work and pushed it further, and presently there were more documents and more redactors. J itself became a composite, as did also E; and J E became a combination of the two composites. Then D, another composite, was added, and in this way J E D resulted from the activities of another imaginary redactor. Finally, P, likewise regarded as a composite, was combined with J E D by one more imaginary gentleman, and the Pentateuch began to take on the general appearance of a crazy quilt. But it was a "beautiful theory."

The method of development was simple enough. The supposed documents did not behave as they should. They trespassed on one another's territory by mixing up the names of God here and there and using one another's pet phrases! That made a difficulty; but a convenient and accommodating redactor was always available, *in the imagination of the critics*, to dispose of such troublesome problems whenever and wherever they might appear.

That fact accounts for the entire Redactor family. Sons and grandsons of the original gentleman were needed by the critics, and they were postulated to explain away the difficulties into which the theory had led them. That they were all pure products of an overheated imagination made no difference. They were needed, and they were promptly commandeered, and then exploited.

Now, think back a moment. Jean Astruc had a personal difficulty with Genesis, because it failed to conform to the variations in diction required by the canons of French style. It was the thing that the Greeks called *poikilia*. Nothing more than that was involved. Those French canons, however, had no business whatever in the premises. The usage was Hebrew, not French.

The original difficulty, therefore, was no difficulty at all. And yet it led to all that has since been done in the name of higher criticism. Many documents have been postulated for which not a shred of historical evidence has ever been obtained, and not one of them was even dreamed of before the critics began their activities. The same is true of the redactors.

The entire theory, redactors included, was simply spun from the brain of the critics as completely as the cobwebs of the house and garden are spun from the bodies of the various kinds of spiders that inhabit them.

It may safely be granted that some combination of documents or traditions must have occurred in some sense, because that same thing can be claimed for any branch of human literary endeavor; but the Redactor family, with its various members, ever ready like a butler in a manor house to do the bidding of their masters, the critics, produce a difficulty that is real, substantial, and unavoidable.

It is the duty of the critics to explain the origin of this family, giving the family tree in some detail; for, otherwise, it must appear that the redactor, like the *deus ex machina* of the ancient theater, has been called in to extricate the critics from various excavations into which they have been precipitated by the theory and out of which they could not crawl without his valuable assistance.

That is, in fact, the true Genesis of these accommodating gentlemen. Their family tree is therefore the critics' own need of help. Leaving the beaten path and attempting to cross where unavoidable pitfalls and bogs awaited them, the critics became mired. And their plight was such that nothing short of some *deus ex machina* could help them out. The redactor was accordingly called in.

Examined critically, the theory falls to the ground. It has no real foundation in fact as opposed to supposition. It has too much adaptability to be convincing. The ingenuity of the critics is so conspicuous that it defeats itself in its very efforts to "save the face" of the theory.

"Metaphorically speaking," as I said long ago in the *Bibliotheca Sacra* (Jan., 1913, pp. 73 f.), "a two-wheeled monorail car was devised at the start, the wheels being the divine appellations. The instability of this literary vehicle was soon so evident that a gyroscopic attachment was added, in the shape of an accommodating 'redactor,' which kept it steady on some curves but upset it on others. Then came the second 'Elohist,' with a counteracting motion, and the gyroscope had become a double-barreled affair, which enabled the car to travel anything from a

tight rope to a crooked gas pipe. It began to do so and is still at it. The addition of other parts, like the 'Priestly Code,' which is commonly designated as P, may be regarded as the building up of the car body about the operating machinery, and the metaphor is complete. If the gyroscopes break down or are unable to perform their functions as intended, something will happen. Severe tests may show a lack of proper coherence in the parts, and the whole thing may fly to pieces."

Would that sort of thing be tolerated in any other field of literature? Suppose it should be tried on Shakespeare in the interest of the Baconian theory, what then? Would people in general make haste to accept it?

It is true that the critics claim to have found a clue in the Pentateuch itself which justifies their endeavors. It is the statement in Exodus (6:3), which says: "I am *Jehovah*: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty (*El Shaddai*), but by my name *Jehovah* I was not known to them." The expression *El Shaddai* is accordingly taken as a basis for the discovery of documents, on the assumption that the man who wrote the statement could not have used the name *Jehovah* before Exodus 6, without contradicting himself. As *Jehovah* is found as early as Genesis 2:4, and often thereafter, the critics infer that nothing but different documents can account for the facts. That conclusion, however, does not follow.

They forget that, on their own showing, the narrative was not composed until long after the event recorded in Exodus 6:2-9, and that when the name had been in use long enough to have become fairly familiar, the most natural thing in the world for Moses to do in writing out the law would be to use the name wherever it was appropriate.

The notion that he could not do so without contradicting himself amounts to nothing, since apparent inconsistencies of that sort are fairly common. Men do not stop to consider such trifles in writing, especially when the facts are too well known to lead to any difficulty. Moreover, the redactor, if there was one, would be much more likely to notice the apparent contradiction, and he would assuredly be guilty of an inconsistency if he did not.

No man could make the sort of patchwork that the critics postulate without observing how the parts fitted, and that would naturally lead him to make them agree in their testimony. Moses, on the other hand, would not even notice any such implied contradiction, because he would not feel it as a contradiction. In true

Hebrew style he would use the name wherever it was appropriate, but he would not tell how it originated till he reached the event itself in his story.

But that is not all. With a fatuity that passes comprehension, the critics calmly assume that a man will always use language in a fixed mechanical way and not vary his statements or use words in a fashion not strictly consistent. In a word, they do not seem to realize that words have content as well as form, and that their content is the vital thing in any statement,

In this way they err and, incidentally, furnish fallacies innumerable for the edification of those who look deeper into the meaning of words. The "linguistic argument" proves altogether too much. By it Max Müller can be shown to be four men—a German, the author of "*Deutsche Liebe*;" another German, domiciled in England, the author of "*Chips from a German Workshop*;" an Englishman of a poetic turn, the author of "*India: What Can it Teach Us?*" and another Englishman lecturing in German at the University of Strassburg after its refounding in 1872.

Attention was long ago called to three of these gentlemen by a scholar whose judgment in such matters was second to none, as other scholars fully recognized. The fourth is equally plain. He is a poet philosophizing. Similar things could be said of other men.

Indeed, if the canons of criticism were to be applied to my own writings, in the *Bibliotheca Sacra* alone, on this subject, they would disclose so many different gentlemen that only fragments of my original self would be left. Attention was called to this fact in that very quarterly (July, 1913, p. 406), where it says that the "said canons would probably bring to light the following gentlemen—a linguist, presumably an American; a psychologist, apparently a Hindu; a business man, seemingly a Hebrew; a farmer, who may have once followed the sea; a poet, nationality unknown, but from his views on rhythm evidently neither English (including American) nor German; an optometrist, who is also something of a philosopher; a lawyer, who is likewise, naturally, a logician; and a redactor, unless, possibly, the lawyer acted in that capacity, as 'seems highly probable.'"

More can be said; for while the stylistic characteristics of each of these gentlemen can be found intact in places, a mixture of the characteristics will also appear at times in genuine Pentateuchal fashion. But in addition to all this (ibid. p. 407), "the observant critic would not fail to notice, among other things, the

marked difference that exists between the second paper and the other two. One of its most notable peculiarities is the lack of footnotes, which are a persistent characteristic of this author's style. He uses them both for references and for explanations, and, except for some brief notes which do not count, nowhere else in the articles published in the *Bibliotheca Sacra* under this author's name can this lack be discovered save in a recent paper on Josephus, which is itself, on this very ground, a subject for suspicion, inasmuch as the same characteristic appears in all that he has published in the *American Journal of Philology*. It is hardly conceivable, moreover, that in referring to the "shrotriya" priests, as he does, he would not call attention to the experience of Max Müller with these men, which is related in his interesting book, 'India; What Can it Teach Us?' Another significant item, probably an oversight on the part of the redactor, is the use, in the different papers, of the expression of 'common-sense,' both with and without the hyphen, the former being the more modern usage. Evidently the man who wrote it without a hyphen was an older man than the other, since the latter is more up to date. Then too, the Sanskrit transliteration is peculiar. But,—enough of this nonsense! . . . The simple truth is that the differences mentioned were the result of causes totally unlike those suggested."

The critical argumentation could have been parodied further; but this was deemed sufficient. The true reasons were given in detail. A deliberate purpose eliminated the footnotes, and a change of diction was used to make sure of the fact of that elimination, because the copy reader had a habit of putting some things into footnotes. The transliteration was due to linotyping. Diacritical marks had to be abandoned because of its limitations.

As a matter of fact, my use of footnotes has been forced upon me by the necessity of getting four pages of material into two pages of space. It has not been due to any preference on my part but to the need of saying about twice as much as most people do say in the space at my disposal.

No one had anything whatever to do with the writing of the papers but myself, though the copy writer did put some references into the footnotes, where I had put them into the text. This should be sufficient to show how little is behind the "linguistic argument" and how artificial the brilliant argumentation of the critics really is, when put to the test of a searching analysis.

Textual criticism destroyed the basis of

higher criticism long ago; but it refuses to die and is still fondly quoted by men who ought to know better. The difficulties that it has produced are real, tangible, and insurmountable. If a man is unwilling to take the trouble to think the thing through or is credulous and simple minded, higher criticism may appeal to him; but if he has had a training that fits him to see its weakness, he cannot possibly accept it as a satisfactory explanation of Pentateuchal difficulties.

Different situations cause men to write in different ways. Charles L. Dodgson wrote abstruse mathematical books, while Lewis Carroll wrote "Alice's Adventures in Wonderland;" but the living person was the same in each instance, not a different human being. What will the "linguistic argument" do with such a case as that? What would it do to my own humorous sketches in Old English? They are all published under a pen name; but the same typewriter and the same man behind it also wrote another article which made my wife exclaim, "I pity the man that has to read it!" She listened to it just the same, like the good sport she is.

That is one side of the matter; but there are others. How, for example, could Jewish conservatism ever tolerate any such sacreligious tampering with sacred documents as the theory requires? If the patchwork produced by the redactors was sacred, the documents out of which it was made were so necessarily; for, otherwise, there would have been no object in making the patchwork. And there would have been no reason for ascribing the patchwork to Moses.

As the author of the original documents, he could make use of all the traditions of his race regarding creation, Babel, the flood, and the patriarchs, in the form in which they had been handed down for generations, and no one could object. Moreover, he could utilize Egyptian laws as a basis for his own legislation without arousing any opposition.

But for some one else, an unknown person so obscure that no trace of his name or occupation has ever been discovered, to usurp his prerogative and mutilate his documents according to his own fancy and then claim that they were his work—that is too much to believe. But a whole family of such people has been postulated! And they have worked according to modern methods of which by no possible means they could have had any knowledge.

How did they do it and then suppress themselves so completely that no man ever heard of a single one of them, until modern critics evolved them out of their superior wisdom? Could

they do it, even if, contrary to all human nature in such things, they so desired? The Jew has a long memory, and he has a most accurate one. Would there be no one who knew what the original documents were?

That the supposed evidence is subjective is only too patent to a man who looks below the surface of things; for the critics differ widely in their views and do not hesitate to change them occasionally, announcing that the last one is the correct interpretation of the facts. Is it? Do they gradually become so nearly infallible that the rest of us ought to bow down and worship?

What motives did the forging redactors have in doing the thing postulated? Were they consumed by an unselfish desire to improve on Moses' work and thus exalt him as the mouth-piece of God? Are pious frauds usually so unselfish? It is the business of the critics to explain this anomaly. What return did the forgers get or expect? What was their motive in redacting at all?

Was it piety and a desire to reform Israel? Did they deem themselves more competent than Moses to formulate his laws and hand on his instructions? What ailed their consciences that

they could be pious and also frauds? Where in all the literary history of the world can such men be duplicated?

Furthermore, how did they manage to work in so accurately and so convincingly the Egyptian loan words that are found in the Pentateuch? And how were they enabled to put them in so neatly in the account of the plagues? Where did they go for the old geographic names that crop out here and there? Were they all handed down by tradition so carefully that they could use them with never a slip? And if so, what becomes of the tirade against tradition? Is it all right when it can be used in their favor but all wrong otherwise?

These difficulties—merely suggested here—must be met by the critics with a rational explanation if they expect those of us who have minds that are still in commission to accept their *ex cathedra* fulminations as "assured results of modern scholarship." If they are, scholarship will go the way of the ancient teachings of the sophists, and it will deserve its fate.

This is the first of a series of articles Professor Magoun will contribute. The second article will appear in the August issue.

Chromatic Tints in the Life of Romanes

By C. H. Buchanan, D.D., Richmond, Kentucky



IT IS true that posterity can judge more accurately of one's life than can one's contemporaries. Prejudices die out, additional facts come to light, and the distance allows the life to be seen as a whole. This fact lets the world have such noble biographies as Ludwig's *Napolean* and Johnson's *Jackson, an Epic in Homespun*. So with our subject in this article.

George John Romanes, the son of a preacher, was born in Canada, 1848, and died at Oxford, England, 1894, being only forty-six years old. His health in his youth being precarious, his studies were for a long time disultory. His early desires were to walk in his father's footsteps, and his early studies led in that direction. In 1873 he won the Burney prize for the best essay on "Christian Prayer and General Law." Then we are told that "he read mathematics" for a while. About this time he wrote an article for the magazine, *Nature*, which greatly pleased Mr. Darwin, who wrote him a very encouraging letter. As a matter of fact, the great scientist must have been pleased with the brilliant young writer; and the youth of nineteen must have been pleased—flattered—by such a

letter from so great a scientist. This letter resulted in a friendship between the two which lasted until the death of Mr. Darwin.

That letter also marked a turning-point in the life of Mr. Romanes—as such a coincidence has often done far beyond the bounds of England. When the writer was a student in the university, he listened to a most fascinating speaker, who a few days later received a strong vote for bishop. Years afterward this same man was discovered in the Far West, a gray-haired old man, a confirmed skeptic lecturing on "Liberty" and "Free-thought." The writer served a church where he had been pastor, and learned that close friends had sought the reason for his change. His answer was: "I got to reading Darwin, Huxley and Spencer." That was sufficient.

How many wrecks of faith could be explained in the same way! Now, as that Western man had become a Christian after reaching manhood, the presumption is that, if he could have had Romanes's home-life in his younger days, his subsequent life might have resulted as did our scientist's. In either case it was Darwinism, with its anti-Christian philosophy, that

deprived the Church of two brilliant lives in its ministry.

Mr. Darwin seems to have been fascinated by his discovery of the gifted young man, Romanes, and was determined to hold on to this brilliant scientist, who in 1870 had graduated in Natural Science. About this time Mr. Darwin, like a giant spider, threw around him an additional web by entrusting to him some unpublished matter on "Instinct." Then he took up scientific studies with Sir Burden Sanderson in the physical laboratory. To these two facts combined he attributed his abandonment at the age of twenty-two, of "his early wishes to take holy orders." What is more distressing than to turn a young man aside from his God-given path of duty? Such a fact, too, often results in the wreck of the entire life.

Now Mr. Romanes began to write for the Reviews. In his writings he began to apply the principles of "natural selection" to mental evolution—a principle long known as "mental suggestion." He was rapidly coming to the front. When he was but twenty-eight he had Mr. Huxley to read before the Royal Society at Glasgow his paper on "The Nervous Locomotor System." In 1878 Romanes was lecturing on "Animal Intelligence," a topic of more interest to the general public. From 1886 to 1890 he lectured here and there on "Darwin and After Darwin," which lectures afterwards were published in his Volume I of the same title. He became Ferial Professor in the Royal Institute, London, which position he held until 1890, at which time he removed to Oxford, and established a lectureship there.

THE MAN IN HIS BOOKS

At the age of twenty-five (1873) he did what so many other precocious men before him had done. He rushed into print with a something he afterwards felt it wise to retract. Under the *nom de plume* of "*Physicus*," he published *A Candid Examination of Theism*, in which were some most drastic atheistic implications. This aroused quite a stir among both friends and foes. Of such sentiments he wrote in a subsequent book: "At one time it seemed to me impossible that any proposition, verbally intelligent as such, could be more violently absurd than the doctrine of the incarnation. I see now that this standpoint is wholly irrational—due solely to the blindness of reason itself, prompted by purely scientific habits of thought."

Such a confession would lead one to suppose that Mr. Romanes took to heart the criticisms of his friends; and, being an earnest seeker after truth, he was man enough to confess his

mistake. Five years later (1878) his *Fallacy of Materialism* appeared, in which he struck a different strain, showing a decided leaning towards Theism, though showing some monistic tendencies. Then, in his *The World an Eject* there appear distinctly theistic tendencies. And in his lecture on *Monism* he goes still further in this direction.

About this time he began to realize that religion cannot be eradicated, and that neither intellect nor reason is the whole of life; that there is a more powerful faculty still in man, known as *emotion*, or the soul qualities or moral nature. In his posthumous book, *Thoughts on Religion*, he says: "It is a fact that we find the intellectual part of us to be higher than the animal. It is a fact also that we feel the moral life of man to be higher than the intellectual, whatever our theory of life may be. It is what we understand as the moral and spiritual realities that go to make up character; and it is astonishing how that in all walks of life *character* tells in the long run" (page 147).

In his *Candid Examination of Religion*, (*Thoughts on Religion*, published after his death, edited by Canon Gore), he lets us into the depths of his gloom while under the influence of skepticism. While engaged to his depths in mastering and applying the evolutionary philosophy to life, he came to lose faith in God and Christianity. Said he: "I took it for granted that Christianity was played out" (p. 164). "The views which I entertained (the orthodox views of revelation) when an undergraduate, were abandoned in the presence of the theory of Evolution." In speaking of his first book, containing his attack on theism, he says: "I am not ashamed to confess that, with the negation of God, the universe to me lost its soul of loveliness. . . I think, as think I must, of the appalling contrast of the hal-lowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is possible" (page 29).

When once his eyes were open, he vied with Saint Paul in recognizing the beauty of divine love. On page 164 he quotes two stanzas of Boudillon's eloquent lines:

The night has a thousand eyes,
And the day has but one;
Yet the light of the whole world dies,
With the setting sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is gone.

Then he adds: "Love is known to be all this.

How great then is Christianity as being the religion of love, and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man!" It would be difficult to present Christianity more perfectly, since Christianity is nothing if not love—for which all souls long.

In this same book, *A Candid Examination of Religion*, he retracts his drastic criticisms of theism, and presents some very strong positive evidences which led to his change of mind, and he declares his faith in the existence of God and the divinity of Christ. Said he:

"By no logical artifice can we escape the conclusion that, so far as we can see, this universal order must be regarded as due to one intelligent principle and that . . . of the nature of Mind (or God). In every generation it must henceforth become more and more recognized by logical thinkers that all antecedent objections to Christianity founded on reason alone are, *ipso facto*, nugatory . . . Neither philosophy, science or poetry has ever produced results in thought, conduct of beauty in any degree, to be compared with the results of Christianity. Only to man wholly destitute of spiritual perceptions can it be that Christianity fails to appear the greatest exhibition of the beautiful and the sublime—and all else that appeals to our spiritual nature—which has ever been known upon earth. What has all the science or all the philosophy of the world done for the thought of mankind to compare with the one doctrine, *God is Love*?"

Let it not be supposed that these thoughts, though published after his death, were in any sense the senile dreamings of age, for Romanes was but forty-six years old, just in his prime, when he died. Who does not feel a sense of loss in the death of such a spirit? Had he been permitted to live to an advanced age, doubtless his *Thoughts on Religion* would have been but the first-fruits of so brilliant, sane and active a mind. This would have been followed by many a rich message to mankind, indicating the folly of rationalism alone.

Looking back after some forty years at such a life, on the whole, one can but suspect that these chromatic tints which make his life so interesting to us, were not recognized by his contemporaries and doubtless escaped the notice of his own wife who edited his *Life*. It is as we gather them from his writings, mostly from his own posthumous book, *Thoughts on Religion*, that the entire current of his life is seen. From these it is not difficult to stake off the period when a disturbing agency entered

his life, and we can see those distressing years when his conclusions, "based on scientific habits of thought," were most unsatisfactory. At this distance it is not difficult to locate that period when, as he himself says: "Even the simplest act of will in regard to religion—that of prayer—has not been performed by me for at least a quarter of a century, simply because it seemed impossible to pray. . . While I have desired to be able to pray, I cannot will the attempt. Others have their difficulty, but mine is, I think, an undue regard to reason as against heart and will—undue if so be that Christianity is true, and the condition to faith in it have been of divine ordination" (p. 143).

It is easy to see that, when he had struggled free from the toils of atheism, the will to pray became a delight. Would that all who may be ensnared by unbelief may eventually find Mr. Romanes's deliverance, who, after tiring of the husks of unbelief, found his way back to his Father's house with plenty and to spare. He may never have abandoned his evolution, but he did come to think it was God's method of bringing the world and mankind to the present state of perfection. If there must be an evolution, let it not be of the atheistic kind. Let all who believe in it steer clear of the pitfall of atheism, with its midnight spiritual darkness. It is a serious error to sacrifice the interests of the soul through undue regard for the intellect, and thus become a victim of the "blindness of reason, prompted by purely scientific habits of thought."

Some of the evolutionists have questioned the truthfulness of my statement that "Romanes came back to Christianity." The postscript by Canon Charles Gore attached to an edition of Romanes's *Thoughts on Religion* (p. 184) ought to settle the question once for all:

"Before the active habit of faith had been recovered, George Romanes came to realize the 'reasonableness of Christian belief'. . . It will surprise no one (who has read these *Thoughts*) to learn that the writer of them returned before his death to a full, deliberate communion of the Church of Christ which he had conscientiously forego for so many years. In his case the 'pure in heart,' after a long period of time, was allowed to 'see God.'"

* * *

The colored sunsets and starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common unpoetic life.—*Faber*.

Abraham, Author of the Book of Job

By Charles Roads, D.D., Washington

THE Book of Job, sublimest drama of God's Providence, is anonymous as to human author, and no one has yet been suggested as even fairly plausible. Moses might have written such a book while shepherd in Midian, but the atmosphere of it is not pastoral, nor does it suggest his Egyptian home. "Job" has the atmosphere rather of an Oriental city, or shall we say the suburbs of a city. The conditions are entirely different from desert life in Midian. And it is difficult to think of Moses writing in his day of Divine Providence, and not mentioning Joseph, whose wonderful life so charmed him in writing Genesis that he allots twelve of the fifty precious chapters of it to him, all a story of providential dealings. Nor of writing without a hint of God's Israel in Egypt. Job's book is plainly set before Jacob had become Israel and before his people's sojourn in Egypt and all the events of that history.

There is no character in the book itself who would readily be selected as the possible writer. Job himself is mentioned in such lofty eulogy in the Prologue as would render improbable his authorship. And in the discussions he gives way to wrong impulses and temper on the other hand humiliating in the extreme. There is also no self-consciousness anywhere to be found such as would appear with Job writing it. He has been suggested, but no scholar seriously maintains it. Nor can we think that any of the three friends wrote it, nor even the young Elihu, though more probably he could.

It was written in the time of primitive sacrificial worship of God, before Israel went to Egypt, for there is no allusion to such people of Egypt, nor to the Law, nor to Tabernacle sacrifices nor worship. It is such worship as Noah's right after the flood, and Abraham's. And the book, searching eagerly everywhere for arguments for God's overruling care, for illustrations of it, for sin and its punishment, and for righteous living blessed of God, goes only into cases under the five speakers' observation and in a strange country. Moses in Midian in his forty years' meditation and review of the past to Adam's time would have a long list different, not to speak of his own striking experience.

We know now why God went into the far away land of Ur of Chaldees to find a man of

character great enough to become the progenitor of his chosen people, the father and example for all men of faith in the ages. The archæological discoveries about Hammurabi, the Amraphel of Genesis, in Abraham's time, have astonished the learned world. These tablets exhibit an age of intellectual civilization, of a remarkably righteous code of laws worthy of comparison with Mosiac laws or even the best legislation today, a great people loving justice and moral character, and evidently in prosperity and unusual peace. If we look the whole world over in Hammurabi's time, taking in Egypt, Phœnicia, Palestine, Assyria and beyond, there is no place which would have produced the required great father of a spiritual race for God but the land and age of Ur of the Chaldees in Hammurabi's period. He lived about that time and his civilization was in full swing when Abraham was born there and grew up into long past middle life.

Just as God went to Egypt for a Moses made by two great civilizations, the Hebrew for religion and the wisdom of the Egyptians; sent Daniel to Babylon to get that culture along with Hebrew spiritual life; and went to Tarsus for Paul where still more wonderful three pre-eminent cultures combined to make him greatest of all the men of God, Greek, Roman, Hebrew, so he went to Ur of the Chaldees, as we now know its supreme civilization of that day, to find an Abraham.

So we may believe Abraham was a well educated man, cultured in all the learning of Ur. General literacy was high there, and there must have been efficient schools. Abraham, boy, youth, and mature man, would be the character of man to take advantage of his opportunities there. We may, therefore, readily believe Abraham could write such a book as Job. Indeed we might venture to believe he would also collate all the traditions of God's dealings up to Abram's time and write them out; that in Abraham we possibly have the long lost Elohist and Yahwist documents already by divine inspiration to be preserved through Isaac and Jacob and incorporated again by guidance of God's Spirit into the Genesis of Moses.

Now return to Job's book. The atmosphere of the Prologue is that of Abraham's day in Ur. Angels of God on missions to men come in Job and to Abraham both. Three of them came to Abraham one day and two of the three

continued on their way to Sodom to deliver Lot and his family. In Job's Prologue these angel messengers of Jehovah are seen returning to God's presence to make report of their mission. Doubtless Abraham had many such visitations in his long life. Only again in Manoa's case in Judges are angels again with men. But Abraham knew them.

Abraham though in Palestine in wandering pastoral life was a city man of Ur. And so the book of Job has no such scenes as Moses lived in while in Midian, but just such conditions throughout the book as were familiar to Abraham in his old home.

The subject of Job's book is triumphant faith in God's Providence, the faith which distinguished Abraham above all men and all his life. And Abraham, waiting for years in old age in amazing patience for the fulfillment of God's promise of a son to him and Sarah, every year becoming more unlikely, had faith fully matching that of Job patiently enduring untold suffering awaiting God's word of revelation of its meaning. And when God ordered Abraham, as a test supreme, after Isaac came to offer him as a sacrifice, how much like Job was Abraham, doubtless also saying, "The Lord gave and the Lord taketh away! Blessed be the name of the Lord!" And surely also as he neared Mount Moriah his very soul would cry out in anguish yet in perfect faith, "Though he slay me yet will I trust him!" Abraham was the one man who could understand Job's faith.

The friends, Eliphaz, Zophar, and Bildad, come from places, so far as they can be identified, in that Mesopotamian region. They were such men, thoughtful, powerful in reasoning, at times brilliant, as were doubtless the people of Ur. The appearance of the young man, Elihu, with his still more satisfactory thinking, and the respect shown his ability, though a young man, could have been likely only in a learned country. It all fits in with Ur of Hammurabi's day.

The story of Job upon which the drama proceeds is based on actual life, if not literally true in all its details. The dramatist, as Shakespeare, Goethe, and others did, may have rounded out some of the incidents in parable form for better use in the drama which he was inspired to produce. The location in "Uz" may be parable, but near enough to "Ur" to be suggestive. Or was it really Ur and miswritten? for the word occurs only once in the book. Yet more probably, "the land of Uz" mentioned in Jeremiah 25:20, south of Edom, west of the Arabian desert, more near to Abraham in Palestine, where he wrote the book, if at all.

The story of Job; whether actual biography or parable, is just such as Abraham could write from what we now have learned of his boyhood and long-time home. Was it part autobiographical of Abraham himself? For, remember, that after the death of Sarah he married Keturah and had six sons. These are named and their sons, but something occurred about them that only Isaac is Abraham's heir and successor in the chosen line. Now from the six sons he had then, really seven if we include Isaac, to the story of Job and seven sons it is easy to go. And as for the three daughters he also may have had; it is not strange they were omitted so often in that day before woman's rights were acknowledged. And maybe, too, Keturah was another wife like Job's, in spirit. In any case, if Job was an actual different man, Abraham had in experience just the material, the education, the environment, and the faith in God to produce such a book, which is inspired, as we know, by God's spirit.

With Abraham in mind as the probable author, the book of Job becomes very realistic and falls into place naturally in relation to the rest of the Bible. And there are many other coincidences. Abraham, also, was a very rich man of the East. He had no less than three hundred and eighteen workmen with him for his herds and flocks and other interests. The first chapter, relating to the raids of the Sabeans and Chaldeans, fits into the location of Ur, the Sabeans living in upper Mesopotamia and the Chaldeans near by. The three friends, as we said before, also probably came from surrounding regions.

And to Abraham God appeared and spoke as Friend to friend. It was no surprise to hear him in the whirlwind giving the marvelous discourses that close the long discussion, and presenting the view of the meaning of suffering by the righteous man and God's providence, which the inspired drama aims to reach: God Jehovah, majestically and sublimely infinite in power, wisdom, and resources, who is revealed by the wonders of the universe, and tenderly cares for man. So had God spoken to Abraham about the son who was to come in his old age, about his seed as the stars for multitude, and that Seed to bless the whole world; and had told Abraham about his purpose to destroy Sodom, Gomorrah, Admah, and Zeboim, and heard his successive pleas to save those corrupt cities so favorably, Abraham cutting short the communion at "ten righteous in Sodom," and not God. Long before God had spoken to him in Ur, then again at Haran, beyond which


Abraham's father would not go, and doubtless more than once in his wanderings in the land promised to his descendants. Job's book is in line with all such direct messages from God.

We venture, then, in the light of the recently

discovered Hammurabi tablets, the internal evidences of the book, and the well-known life and character of Abraham, to suggest thinking about him as the possible author, if not indeed the most highly probable one.

Divine Creation a Reasonable View

By Dudley Joseph Whitney, B.S., Exeter, California

HEN Dr. H. W. Magoun discussed "Some Neglected Factors in the Evolution Problem" in the BIBLE CHAMPION for January, 1930, he certainly struck hard at some of the most vital features of the problem of evolution.

If both evolutionists and creationists could be induced to view these parts of the problem of creation clearly, great progress would certainly be made in getting at the truth. There is no question in my mind but that evolutionists would have to come to something like Xenogenesis if they went deep enough into facts; and then if they saw the real bearing of Xenogenesis, they would see that actually they were practically over on the position of creationists.

For example, Dr. Austin H. Clark is theoretically an evolutionist and Dr. Magoun is definitely a creationist; yet if the beliefs of each were compared as to what probably happened in the origin of various groups of living things, they would doubtless be found to be the same in all essentials. Dr. Magoun decides that definite action by the Deity was needed in originating organisms, while Dr. Clark seemingly feels that they occurred in the ordinary course of nature. What is needed in this matter is to have Dr. Clark be a little more specific in his views on this matter. I cannot help believing that, as soon as he attempted to be specific, he would find himself virtually a creationist.

There is, however, another phase of the subject which I would like to bring to the attention of all interested parties.

Dr. Magoun's position is that of one who believes that the earth is millions of years old, that the "days" of the Creation Week were geological ages, and that the history of the earth is something the same as the geologists assert. His views are decidedly logical as long as one adopts this view of the history of the earth.

Not all creationists, however, accept these views. I, for example, agree most decidedly with George McCready Price that the fossils and the sedimentary rocks were not the result of long ages, but of the Noachian Deluge. Instead, therefore, of having long ages in which

plants and animal species were originating, we believe in a sudden, definite creation immediately preceding the creation of Adam.

The Magoun position, in distinction from this view, would require species of various sorts to originate at intervals through millions of years. I do not assume that Dr. Magoun is dogmatic about the problem, but that he assumes the possibility that, instead of creating the first plants and animals of any species, immediately and making them complete, God caused them to originate from something much different, so that a fern spore, for example, might grow into a fir tree, or a shrew mother give birth to monkey offspring. This, it must be understood, would not be evolution, since it would be a miracle and not natural process; caused just as much as if He would cause clay to gather together into the form of beast or of Himself, and then to become alive.

My position regarding this is that, although possible as a miracle, it is not a process that would be, or could be used, in the sudden, literal six-day creation that is almost unavoidably to be assumed by those who hold that there were no geological ages, but that the stratified rocks and the fossils therein came from the Noachian Deluge.

For example, if shrew is going to give birth to wolf, wolf to otter, otter to seal, and seal to whale, long periods must transpire before animal creation is accomplished, and such periods are not likely to have been available if the "days" of creation were not geological ages. Therefore, I am against this kind of "creation" as a matter of reason.

Secondly, although for reasons I will not take time to discuss, I hardly feel that this kind of creation is the kind one ought to assume from the Genesis account, I will concede that it *might* be harmonized with Genesis. The point is so much less important than other features of the question that I do not care to dwell upon it.

Thirdly, it seems to me that if true creation is to be assumed, it could best be accomplished by creating the complete adult plant or animal rather than starting with a new-born creature.

Lastly, and most important of all for every opponent of adult creation to face, is the fact that, once allow the tiniest miracle in the universe, we must surrender immediately to all the miracle that the Divine Creator decides to use. No compromise whatever can be allowed between no miracle at all and any kind of miracle.

The evolutionist should see that if bat will not come from shrew *naturally*, it must have come by miracle, and evolution therefore falls into absolute collapse.

To the holder of the theory suggested by Dr. Magoun, of theistic Xenogenesis, that shrew would be caused to give birth to bat, I assert that this is as much miracle as the creation of the mature bat instantly, without any ancestor, and that there is no occasion for holding to the theistic Xenogenesis idea. In other words, if we are going to allow miracle at all in the origin of the earth and the things thereon, let us not try to limit the ways in which God could perform the miracle of creation.

If we cared to take an example, the absurdity of the theory of theistic Xenogenesis could

be seen at once. Suppose that Adam, instead of being formed a clay image that was given life, should have been created by being born without a father from an elephant mother or an ape mother, and should grow from babyhood to manhood as he would under such conditions. Truly that would be a remarkable way to originate man!

The materialists, it is true, are hilarious at the idea that a divinely-formed clay image should come to life and become a man. The idea may be absurd or not, but as long as miracle was needed, no one can scoff at the nature of the miracle. Again the question resolves itself into the case of genuine evolution on one side and genuine creation on the other. There is no way to avoid miracle in accounting for things as they are, and the sudden, miraculous origin of adult plants, animals and man is as fine and reasonable a method of creation as can be assumed. I consider that as good science as theistic Xenogenesis or any other kind of origin that can be figured out.

Notes on "Christ at the Round Table"

By the Reverend D. L. Chapin, Kingston, Ohio

BY WAY of introduction we wish to call attention to an address given in 1893 in Montreal at a Christian Endeavor convention, which we attended. The address was given by Sirmantroa Vishnu Karmarkar, of Bombay, India. He spoke in perfect English, with scarcely a trace of foreign accent. He said that the population of India was equal to the population of Russia, Germany, France, Turkey, Great Britain, the United States and Canada combined.

He declared that India needs a highway for its loving Prince, Jesus Christ. To prepare it many rocks had to be removed. Special efforts should be made to level down the huge rock of idolatry. In the home, in the school, in the temple, almost everywhere there are large and hideous-looking images, which the children see and are thus early led to the worship of idols.

The *Sunday School Times* recently told of a lady who is teaching the Indians in Oklahoma. The natives said: "Our sister came to us from a far-away land, and found us all on the wrong road, and in great danger. She stood in a new road, and called to us and said, 'Turn this way,' and showed to us the Jesus Road."

Ah, yes! that is what is needed—the "Jesus

Road"—in India and everywhere else. Never before have the first two divine commandments come home to us with such tremendous force: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven images." Do the missionaries of India read the 115th Psalm at their "Round Tables"? What would be the effect of their reading at such councils the fourth to the eighth verses of that Psalm? "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not. . . . They that make them are like unto them; so is every one that trusteth in them."

Here is a true incident: "Where shall I go?" said a dying Hindu to a Brahman priest. "You will first go into a holy quadruped," the priest replied. "But," said the Hindu, "where shall I go then?" "Then you will go into a singing bird," was the answer. "But where then shall I go?" the dying man inquired. The priest replied, "You will go into a beautiful flower." The poor Hindu then threw up his hands in agony, and exclaimed, "Where then shall I go?"

The incident just recited, though not found in Dr. Jones' book, *Christ at the Round Table*,

shows what strange and perverse doctrines are taught in the native Hindu religion. In contrast with this terrible doctrine of endless transmigrations, let us ponder the satisfying teaching of our Lord, who said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Now as to Dr. Jones' book. In reading it prayerfully we are much better satisfied with its evangelical note than we were with his previous volume which was reviewed in the *BIBLE CHAMPION* some time ago. There are others who have received the same favorable impression of the book. On page 25 we read these words, with which we are pleased:

Did I say that a Hindu had opened the door into these Round Tables? I am convinced that the nail-pierced hands of the Son of man opened this door and bade us enter.

Yes, it is the Christ of Calvary, and He alone, who can open the door of light and salvation to the Hindu people, as well as to all other people of our globe. Let us note a few sentences by some of the native Hindus to see how utterly they fail to realize their need of a Saviour. A Hindu judge says:

I am not sure about finding God, for I do not know whether I would want Him if I found Him. I am not sure that I want to see God or know God.

This benighted statement shows how great is the work and responsibility of the true and faithful missionary. In contrast with it, think of the peace and satisfaction of the person who has found God through Jesus Christ. The Psalmist had an entirely different experience from that of the Hindu judge; for he (the Psalmist) said: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1,2). Yes, you must always go to the old Bible to find true doctrine.

On page 36 of Dr. Jones' book is the report of what a Hindu doctor said:

I am a Christian, but have never taken baptism, for I feel no need of it.

He should have been told what Peter said on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When they did this, the Holy Spirit came upon them with Pentecostal power. The trouble with so many people in both this country and other lands is, they want to fix up religion to suit themselves and according to their own ideas, instead of according to the teaching of the Word of God.

Gandhi, the noted heathen leader, says: "No

miracles are to be expected." Dr. Jones speaks of horizontal and vertical conversion. Gandhi certainly needs the latter. This is what Bishop Thoburn, a missionary in India for thirty-three years, says in his monumental volume of over 500 pages: "I came to India to teach certain absolute truths." We hope that Dr. Jones stands on the same platform. Toward the close of his book Dr. Jones says:

Many times I have been asked in the last few years, whether I belong to the Fundamentalists or the Modernists. My answer usually is: Let us see what our Fundamentalist brother has found, for anything good he has found is mine . . . I believe in these outstanding things: the deity of Jesus, the virgin birth, the atonement for sin, the miracles of Jesus, the inspiration of the Scriptures, and the new birth. And I find my soul assenting to each of these. "Then you belong to the Fundamentalists." Oh, no, the Fundamentalists belong to me. Fundamentalism is an attempt to tell what is fundamental. But Jesus is greater than all our attempts to tell who He is. Paul says He is "the unspeakable gift." All our attempts are approximating truths about the Truth. I cannot commit myself to an attempt to tell who He is. I can commit myself only to the Person who is bigger than all the attempts. I belong to Christ, but the Fundamentalists belong to me.

It certainly is hard to get anything definite out of such a medley. We would not be so ungenerous as to say that it is an attempt to obscure or evade the issue. It is rather, we think, the result of an indeterminate method of thinking. How does it clarify the issue to say that one "does not belong to the Fundamentalists," but "the fundamentalists belong to him?" It is an attempt to make a distinction where there ought to be no difference. If Dr. Jones really and truly believes all the doctrines above enumerated, he is a Fundamentalist by that very token. But the trouble is, he hedges and qualifies his statement afterward in such a way as to cast doubt on his first assertion.

And why does he find fault with people who try to tell who Jesus is? Does not the Bible tell us plainly that Jesus is the Son of God, the Son of man, Immanuel, God with us, the Redeemer of the world, the One who has made expiation for sin, the ultimate judge of all the world? Christ Himself asked the pointed question, "Who do men say that I am?" And He expected an answer, and when Peter gave Him the right answer, He commended him most highly, saying that the heavenly Father had revealed it unto him.

But Dr. Jones adds still more confusion when he says that he does not belong to the Modernists. "Oh, no," he declares, "the Modernists belong to me!" Now, think it through for a moment. Here are two parties, the Funda-

mentalists and the Modernists, diametrically opposed to each other on some of the most vital doctrines of Christianity. Yet both of them belong to Stanley Jones!! Well! Well! such a contradiction is about like trying to turn a grindstone two ways at once. Our judgment is that Dr. E. Stanley Jones belongs to neither the Fundamentalists nor the Modernists and that neither of them belong to him. No man can ride two horses at the same time when they are going in opposite directions. We hold that Dr. Jones plays *yes* and *no* with the terms Fundamentalists and Modernists, and therefore does not take a clear and firm position.

But we must notice something that Dr. Jones says a little further on (page 309):

I belong neither to the Fundamentalists nor to the Modernists. I trust I belong to Christ, and am a Christian holding the fundamentals of the Christian faith, and holding them with an open mind, so that they may be under the constant correction of the mind of Christ. The ultimate standard is Christ's living mind, and the ultimate stand must be at the place of that mind—that mind as revealed in the Scriptures and unfolded to us by the Holy Spirit who dwells within us.

Some of the implications in these statements are neither true nor generous. He asseverates that *he* "belongs to Christ," though not to the Fundamentalists, just as if the latter did *not* belong to Christ. But that is not true, and it is, moreover, a harsh judgment on a school of Christian believers whose outstanding mark is

that they belong to Jesus Christ, the Lord of glory and the Redeemer of the world. They also hold to the fundamentals of the Christian faith, and hold "them with an open mind."

But it is another contradiction to say that "the fundamentals of the Christian faith" are to be held "under the constant correction of the mind of Christ." If they are "the fundamentals," they belong to the "faith once for all delivered." Dr. Jones' language would mean that the teaching of Christ is to be corrected by the mind of Christ! That is, Christ is to be corrected by Christ! Is that consistent thinking?

But Dr. Jones says some apt things about Modernism that are worth considering. In spite of his protest that "the Modernists belong to me" (which is a wild and unmeaning statement), he adds immediately (p. 309):

Modernism is a set of modern tendencies. I cannot commit myself to a set of modern tendencies, for these tendencies will run out, and a new set of tendencies will set in. They are constantly changing. I can commit myself only to a Person, who was here before the tendencies set in, and will be here when they are replaced. Jesus is the same yesterday, today and forever. He is not only modern; He sums up the past, He gathers up the present, and He anticipates the future.

In making these statements Dr. E. Stanley Jones had a spiritually luminous moment, in spite of their contradictory context.

Another Theory of Evolution

By W. G. Bennett, Portland, Maine



AT A RECENT gathering of scientists, Henry Fairfield Osborn announced a theory of the origin of man somewhat different from the theory of the late Charles Darwin

I am not deeply interested in establishing any theory that teaches that my ancestors swung by their tails, but as between the late Charles Darwin and the present Mr. Osborn, I am frank to say that I regard Mr. Darwin as much more thorough in his investigation, and more frank in his admission of failure to establish his theories than is Mr. Osborn. Few, if any, names rank higher among American scientists than that of Mr. Osborn.

Recently I visited the New York Museum of Natural History where the skeletons of the different links supposed to connect man with animals are all carefully arranged, with the view of conveying the impression to thousands

of New York school children and the visiting public generally that there is a direct graduation through connecting links between man and lower orders of animate life. And all this notwithstanding the fact that any scientist or well-informed laymen knows that such is not the case, and knows, further, as does Mr. Osborn himself, that his supposed missing links are highly speculative and that they have been thoroughly investigated by scientists of equal ability with himself and that they are far from trustworthy. Any one who will investigate any single specimen displayed as a link will easily discover that missing links are composed of very small pieces of bone of doubtful discovery, plenty of Plaster of Paris, a little artistic skill, and a vivid imagination.

Take one of the exhibits, the Piltdown Man, for example, and the original find consisted of a piece of jaw bone, a small piece of bone from

the skull and a canine tooth. With these fragments the scientists reconstructed the famous missing link exhibited in the Hall of the Age of Man, and in the encyclopedias our children are taught to believe that this is the exact finding of scientific investigation. Mr. Darwin would have scorned such practices in the name of science.

However accurate Mr. Osborn may be in his knowledge of missing links that existed half a million years ago, a recent incident proves that he is a very poor authority in Zoology at the present time. We get our facts from *God or Gorilla*, by Alfred Watterson McCann:

Whatsoever soundness Professor Osborn may claim for his opinions concerning man's ape-origin, he can claim no soundness at all for his opinions that wild seals, if left alone by man, would exterminate themselves as a result of the "fighting of the bulls for the females, in which fights the females and the pups would be killed."

Fur-sealing in Alaskan and British waters had suffered for many years because of the decimation of the herds through indiscriminate killing. When the United States acquired Alaska from Russia, the seal herds were estimated to contain 2,500,000 animals. Then, through wanton slaughter, the herds so declined as to threaten them with extinction. By 1911 the situation had become so serious that the necessity of establishing a "closed season," making the killing of the seals illegal, was perceived by Congress. An investigation resulted. While this investigation was in progress, January 22, 1912, Professor Osborn gave to the House Committee on Foreign Affairs so much astounding information, in the name of "science," that even the committee itself attempted to suppress the Professor's communications after they had been read by the Hon. William Sulzer in an executive session.

However, one of the members of the committee (Mr. Goodwin) openly discussed the Osborn statement, with the result that their publication was forced at the hearings in May, June and July, 1912, before the House Committee on Expenditures in the Department of Commerce and Labor.

Thus was developed the fact that on the letterhead of the New York Zoological Society, and again on the letterhead of the American Museum of Natural History, Office of the President, Professor Osborn wrote to William Sulzer, chairman of the House Committee on Foreign Affairs, characterizing as "vicious" the proposal of Congress to put a closed season on male seals. He declared:

This will certainly lead to the complete extermination of the seal. I understand it was proposed by Mr. Elliot (Henry W.), who has no standing in this country as a zoologist, and belief is supported by my friend, Dr. Hornaday, who, I regret to say, has come under the influence of Mr. Elliot. Dr. Hornaday's position does not in any way represent the judgment of the New York Zoological Society. All the zoologists of note in this country, all the scientific experts whose opinions are worthy of consideration, all the trained experts who have made a special study of the fur-seal problem, all naturalists who understand that an excess of males is fatal to both the females and the young, are opposed to the closed season.

That Professor Osborn was desirous of aiding the pelagic sealers to get as many seal-skins as they could would be a harsh inference, although he certainly sought to enable them to go on killing. He adds:

I have given this matter very prolonged study, and I regret to say that your committee has been given a great amount of misinformation under the guise of sentiment for the protection of these animals. My opinion is identical (with the exception of my friend, Dr. Hornaday) with that of all the leading zoologists and mammalogists of rank in the United States.

To this communication, signed as "President of the New York Zoological Society," he added another signed as "President of the American Museum of Natural History," in which he said:

I have been securing the advice of the expert zoologists of this Institution, especially of Dr. Frederick A. Lucas, who is a trained authority on the fur-seal question. I desire to protest against the State Department's closed season on male seals. This would exterminate the great seal herd of the United States, and is founded upon ignorance of the first principles of breeding.

Called as a witness, Dr. Lucas was sworn, Thursday, May 16, 1912. He denied that Professor Osborn, as declared by the latter, had consulted with him or asked his advice. He testified that he knew nothing of the Osborn letter until after it was written. Asked how Professor Osborn got the impression that the seals would be exterminated by their own bulls unless the sealers were permitted to kill them, Dr. Lucas testified: "I do not know. You will find all my publications entirely different from that."

Mr. Elliot: "So you will not be responsible for what Dr. Osborn says?"

Dr. Lucas: "Not in this case; certainly not."

Mr. Elliot: "You don't believe they would exterminate themselves, if left alone, do you?"

Dr. Lucas: "No."

Mr. Patton: "You don't believe they would do as well as if there was killing going on there, rightly controlled, do you?"

Dr. Lucas: "No; neither do I believe that they would be exterminated if left alone."

Dr. Lucas is the Director of the American Museum of Natural History, and the author of *Animals of the Past*, published at the Museum.

Dr. Charles Haskin Townsend, Director of the New York Aquarium, called as a witness, was sworn. He testified that he was not responsible for the writings of Henry Fairfield Osborn, President of the New York Zoological Society, by which he meant he was not responsible for the writings of Henry Fairfield Osborn, President of the American Museum of Natural History, of which institution Dr. Lucas is director.

The whole story of the charges concerning the faking of charts, the attempt to discredit scientific witnesses, and the manufacture of data designed to create false impressions, is fully covered by the U. S. Government report of the hearings (pages 705-796 and 987-1013).

Professor Osborn's opinions were disregarded and the closed season was established August 15, 1912, for five years. Instead of the bulls fighting among themselves, killing the females and pups, and exterminating the herd, the herd increased from 220,000 seals of all classes in 1913 to more than 1,000,000 in 1921. Obviously opinions concerning scientific facts observable under one's very eyes could not be discredited in such extraordinary fashion as Professor Osborn's opinions have been discredited without weakening the value of his opinions concerning what went on in the mists and shadows 500,000 years ago!

The seals are here now in the water. The "closed season" has come to an end. Slaughter has resumed. Their habits of life, their conduct under natural and artificial conditions, their fur, their flesh, their blood and bones, as well as the living animals themselves, are on exhibition for the benefit of the scientific observer as they were ten years ago. With all this evidence to assist him in the formulation of a correct opinion, Professor Osborn was dismally and abysmally wrong. Yet he asserts positively just what occurred 500,000 years ago! Mr. Darwin never claimed for his theories a place among the exact sciences. The missing links, the failure to establish any proof of the transmutation of species, and many other things, he frankly admitted militated strongly against his hypothesis; but his theories of the descent of man have provoked investigations and controversies that have thrown the scientists of two generations into confusion, from which they are not likely soon to recover. That his theories are now

being contested by so great an authority as Mr. Osborn does not prove that the theories of either are correct; in fact, it rather demonstrates the statement of the late George Frederick Wright: of Oberlin:

The history of science is little else than one of discarded theories. The so-called science of the present day is largely going the way so steadily followed in the past. The things about which true science is certain are very few, and could be contained in a short chapter of a small book.

The book of Genesis says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The scientists of three hundred years have not been able to prove this statement unscientific or improve on it. They say this is not according to natural law, and it is credulous to believe it.

And then they ask us to believe that a worm scratched its skin, and by turning the irritated place up to the sun finally developed that marvelous organ, the eye; that a lizard, by running swiftly on its tail, finally developed wings and turned into a bird; that the chimpanzee lost its hair because the smoother males were preferred by the females; and this, and all the rest of their unproved theories, we must most steadfastly believe, or else be consigned to the rank of ignoramuses and back numbers.

I understand that a skull, said to be much older than any of the exhibits in the Hall of the Age of Man in New York Museum of Natural History, has recently been discovered; also that this late find exhibits as much intelligence as the general race of mankind now living. I understand, further, that the scientists are going very slow in drawing conclusions from this late find; and well they may; for if the meager reports so far given are true, it will overthrow the views held by Darwin, Haeckel, Osborn, and many other supposed scientific authorities.

* * *

Hinder not the will of God by a spirit of unbelief, by limiting the Holy One of Israel, because you thereby reject his holy counsel and purpose for you. Train your souls in a spirit of receptivity and by the exercise of faith to take all that God himself can give. Be determined that "your whole spirit, soul, and body"—whatever department of your being you can deal with—shall be placed submissively at the disposal of God, to know, to receive, and to enjoy everything that God can possibly give you.—*H. W. Webb-Peploe, D.D.*

The School-Bag Gospel League

This page is devoted to the interests of the School-Bag Gospel League. For further information address the General Secretary:

Rev. Thomas E. Little, 113 Fulton Street, New York, N. Y.

May Day Demonstrations in New York City

As the result of disturbances by the Communist party of New York City in the past, the air was charged with expectancy many days previous to May first. People began to come early in the morning from all over the city.

The Veterans of Foreign Wars were the first to occupy the Square, and their Americanization program, annunciated by their speakers, was commendable indeed. At a certain hour, they left the Square and about 20,000 Communists marched in and took their place.

The whole proceeding was handled so well by the Police Commissioner that when the Bolshevik speakers started to speak, they had no one to address but their own people apart from the police and reporters, which was a keen disappointment to them.

The writer was assigned to a place in the reporters' stand which was so near to the speakers' stand, that every word could be understood clearly if those who gave the addresses spoke good English.

The speakers consisted of several white men and women, and a few colored men, also one Japanese and one Chinese. Every speaker including the Japanese and Chinese, advocated the overthrow of the government of the United States, and in its place set up the Russian Soviet form of government.

The foreign speakers emphasized the international solidarity of the revolutionary movement by saying that in a very short time the revolutionary forces of the world (meaning the Communists) would take possession. Several buildings around Union Square displayed the American flag. There was one building, however, a four story structure on the east side of the Square, owned and operated by the Communist party, which did not.

To my mind the most pitiable sight was a group of about 5,000 children ranging from nine to seventeen years, known as the Young Pioneers. One of these boys, about nine years

of age, made an address. It was pathetic to hear how that boy aped the older speakers by denouncing the government of the United States, and the local government. He urged the children to greater efforts, not only in securing new members but also by advocating the solidarity of the children for world revolution.

Many of these children perhaps did not know what the whole thing was all about. Had they been evangelized or Americanized, they certainly would have known better. This condition among the children of New York City, and other cities, emphasizes more and more the need of such a movement as the SCHOOL-BAG GOSPEL LEAGUE. The work of the League must be encouraged by all patriotic Protestant Americans who have enough of the love of Christ to make Him known to others, especially to the children.

Owing to the desire on the part of the Police Commissioner to avoid bloodshed it was decided that the opening meeting of the League outdoor Gospel Crusade, which was to begin May first, could not be held in Union Square while the Bolsheviks were there. We did, however, hold our first meeting within two blocks of Union Square just before the Red parade started. Over 500 people listened for three quarters of an hour, with the greatest of interest, and not once during the meeting was there the least sign of disturbance, though perhaps ninety per cent of the audience were either Bolsheviks, or their sympathizers. Hundreds of tracts and pamphlets were given out. Also copies of the Gospel according to St. John. We trust and pray that the Word spoken, and also the printed page, will bring forth abundant fruit for the glory of Christ in this life and also in the life which is to come.

Will you not pray for the continuance of the outdoor Gospel Crusade among children and young people in the City of New York. This is part of the work of the League which was inaugurated May 1st, 1930, and also for the 382 centers of the League which have been operated in 38 states in the United States, and over 40 centers in Canada, during the past seven years.

THE SANCTUARY

"The Eternal Sin"

By John G. Reid, Ph.D., Spokane, Washington

*Which has never forgiveness. Mark 3:39.
The sin unto death. 1 John 5:15,16.*

IN BRIEF it is such a definite, final rejection, in word or act, of The Holy Spirit and His overtures, such a specific, definite, defiant repudiation of Him, evidencing an unmistakable desire to "have no more to do with Him," as amounts to a dismissal, and forces Him to say: "Seeing that you put it from you, and judge yourselves unworthy of eternal Life" "Ephraim is joined to his idols, *let him alone!*" and to withdraw Himself and all His gracious influences.

In the specific case in connection with which the words were uttered it is specifically stated "because they said 'He hath an unclean spirit,'" that is, they said that the Holy Spirit through whom He claimed to cast out demons, was Himself a Prince of Demons! Such an attitude (such words, or acts) of course closes the door to the *only* source or agent of repentance, of renewal, and therefore of forgiveness. It has become "an eternal sin." It is *not* mere neglect, rebuff, tacit rejection, nor even insult (although "blasphemy" or "speaking a word against the Holy Spirit," as in Mark 3:39, may amount to that).

It is *not* "grieving the Spirit" (Eph. 4:30). Nor "resisting the Spirit" (Acts 7:51), nor even "quenching the Spirit" (1 Thess. 5:19), short of actual, definite, final, repudiation. That, of necessity, is final, and "can have never forgiveness" because it remains "an eternal sin." "A sin unto death."

While we may not for ourselves certainly know, and while no man can certainly know and positively assert of any other man that he has committed this "sin unto death," yet one may certainly know that he has *not* become guilty of the sin that "hath never forgiveness, neither in the present age, nor in the coming (next) age." How may I thus know?

1. Because I am conscious, *per contra*, of strong desires—yearnings, cravings, aspirations after Divine things—to know God, to escape from Sin, from its power and dominion

as well as from its penalty (Rom. 7:24). Such thoughts, desires, longings, aspirations, do not spring from the natural man. For "the mind of the flesh is enmity against God" (Rom. 8:7), and "lusteth (its strong desires are) against the Spirit" (Gal. 5:17).

Still less are they prompted, inspired, or fostered by the Evil One. He does not cultivate or encourage, rather does all he can to suppress, to quench, all such aspirations as love for the things of God, hunger for the Truth, etc. He hates Jesus Christ, and as far as possible cultivates in us alienation from Him, and a similar hatred. I, however, find my greatest comfort and satisfaction in contemplating Him, His character, His relations to us, His work in our behalf, in communion with Him, as a loved and trusted Friend.

I see Thee not,—I hear Thee not;
Yet art Thou oft with me.
And Earth hath ne'er so dear a spot
As where I meet with Thee.

My whole instinctive attitude is thus the diametrical opposite of "blasphemy," or "speaking against the Holy Spirit."

2. Then, as instinctively as I breathe, I pray. Not in mere forms of conventional address to a Supreme Being, nor in spasmodic cries for help in some dire emergency. And, always, just as instinctively, I cry in the spirit of sonship, "Abba, Father!" (Rom. 8:15; Gal. 4:6).

This does not the natural man. For "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). I accept (John 1:12 and Gal. 3:26); I am "born again." And, if so, if I am indeed re-generated, it is only of The Holy Spirit (John 3:6). "And the Spirit beareth witness with my spirit, that I am a child of God" (Rom. 8:16).

3. I am conscious—through faith,—*i.e.* believing God,—of sin forgiven (1 John 1:9), and of being "justified with God." As a result I am conscious of Peace toward God (Rom. 5:1) and of hope (Rom. 13:15).

4. I am conscious of a congeniality at least (even if I may not call it "love") toward believers,—other children of God—toward the

Church, toward all that concerns the Kingdom of God, however interpreted, in its work, its triumphs, its future glories; in the coming of Christ, and the glorious outlook for the world in the next age. All these are at the uttermost removed from the promptings of the Evil One. They are in harmony with the presence and influence of the Holy Spirit. Were I guilty of the sin under consideration, I should "care for none of these things;" I should be totally indifferent to any of them.

In other words, I am conscious of the Spirit of God, the Spirit of Jesus, dwelling in me, in greater or less measure directing and controlling my thoughts, my attitudes, my subconscious actions, my conduct. He has not left me, abandoned me. True, my realization is not as uniform or constant as I know it should be, as I wish it were. All too often I *grieve* the Blessed Spirit of Grace, and He hides His face "for a small moment" (Isa. 54:7,8), and I am painfully aware of the loss of his smile. Too often, too, I *resist* Him,—manifest a temporary antagonism; even as a little child, averse to compliance with its mother's wish, rebels, resists, fights. And, like that little child, as an inevitable result, I am subjectively miserable, in the inner subjective sense of even the temporary antagonism, or lack of harmony with His will, even though there be no objective manifestation of his displeasure.

So, too, I may even "*quench* the Spirit,"—*i.e.*, smother His gracious operations, and lose all the manifestations of His favor, His indwelling, His co-operation, even as a son in disgrace, under a cloud of disfavor; my "moisture is turned into the drouth of summer" (Ps. 32:4). I have lost "the joy of my salvation" (Ps. 51:12). All these, and *yet* He has not taken His Holy Spirit from me. Nay, since He is the essential life of God, and since "Regeneration" is but the coming of The Holy Spirit into our hearts as "The Life,"—"That Eternal Life promised" in Titus 1:2; John 10:28; 17:2; the *only* spiritual life that we have. Were that to be taken away, there remains only *death*,—even as it was in the case of Adam (Gen. 2:17). Compare Eph. 2:1, and 5.

No! I am conscious, even as I am conscious ("sub-conscious" you may say) that I am alive, that I am "born again." "*One thing I know*; whereas I was blind, *now I see*, and *know* that I see. Therefore I am conscious that I have not fallen into the condemnation or guilt of that "Eternal Sin" "which hath never forgiveness." And, further, I can not see or understand how any child of God through faith in Jesus Christ (Gal. 3:26 and Job 1:12) *can*

commit that "sin unto death." So, "comfort yourselves with these words," and *give God the praise through Jesus Christ our Lord*, who hath delivered us from the power of darkness, and translated us into the Kingdom of His dear Son, (Col. 1:13). Amen.

Continued Service

By Edwin W. Caswell, D.D.

I shall not die, but live and declare the works of the Lord.—Psalms 118:17.

The spirit of the Lord witnessed in the soul of the Psalmist that he would have more years for earthly service.

Hezekiah, the prophet, also had a definite statement that fifteen years would be added to his pilgrimage.

Paul, in his visit to Paradise, occurring probably after the stoning of Listra, when he was left for dead, knew that his mission on earth was not yet ended. He had a strong desire to remain with Christ and afterward, to depart and be with Him, which he considered far better; but he knew the churches needed his writings and ministerial oversight.

Paul afterwards knew, also, when in prison, that the time of his departure was at hand. He had finished his course, fought his fight and was ready for the crowning.

Moses knew when he went up to the top of Pisgah, that it meant the heavenly mountains; Elijah realized when the chariot was ready to bear him to heavenly mansions.

It is not strange that we should hear the voice of the Master about our homegoing, as well as when calling us into His service. He will tell us when the day's work is done, saying, "Come, ye blessed of my Father," or "Tarry a little longer in the vineyard. Then I will come for you, that where I am, there you may be also."

Stephen saw Jesus with open arms, waiting to receive him, when the heavens were parted and the glory of God revealed. Under that vision, his face shone like the angels.

Simeon, when he had looked upon the face of Bethlehem's Babe, knew that his hour had come and sang his anthem, "Now, Lord, letteth Thou servant depart in peace, for mine eyes have seen Thy salvation."

When the battles of life are over, so may we pass triumphantly to the life immortal.

"Bright angels are from glory come,
They're round my bed, they're in my room.
They wait to waft my spirit home,
All is well, all is well."

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Peace Found Only in Christ

*Doubt, the Poverty of
Forsaking Christ, the Folly of*

Jn. 8:12; 6:68; Hos. 14:4; Ps. 51:12

WHO can satisfy the longing soul like Christ? One of the greatest triumphs of Christianity and one of the deepest assurances that the faith of Christ stands sure is the return to that faith by the world's intellectual prodigals who went away from Christ in their quest after truth and life but found themselves at last overwhelmed in the darkness of doubt.

One night in 1894 in New Haven, Conn., a man known throughout the world as one of its greatest evangelists threw himself on his bed at the close of a meeting and said, "I'm through with that kind of business; I've got a bigger, broader, better message." One morning in 1915 in my morning's mail was a newspaper clipping telling of the return to the orthodox faith of a noted preacher and at the top in his own familiar handwriting were a few words of personal greeting. My heart leaped as I realized that it was my dear old friend B. Fay Mills, who twenty-one years before in New Haven, Conn., in my presence had made the remark above quoted.

It was a great shock to the church when the man who had preached thousands to Christ became so surprisingly disaffected, gave up his evangelical faith and turned to Unitarianism. For years thousands prayed and many of us worked for his return, but he always said, "My head is above the clouds; I am not coming back; I am beckoning for you to come on."

But poor Mills found what every other one has found who ever went away from the Light and Life of men, that Christ alone has the words of eternal life and that the Christian religion, as some one has said, "is the only house of faith that will protect the soul against the chilling blasts that sweep the borders of the unknown."

In an article written for the religious press he has told us, "Why I returned to the church of my fathers," and how after committing himself again to Jesus Christ as his Lord and Master, veil after veil had been removed from his vision and "the light, rare, untellable, lighting the very light" became "identified to him

in its greatest manifestation with Him who said, 'I am the Light of the world; he that followeth after me shall not walk in darkness but shall have the Light of life.'"

Infidelity is Unsatisfying

*Unbelief
Genius, Prostitution of*

Jn. 6:68; 1 Jn. 5:4; Rom. 6:21; Jer. 8:9

ON THE 7th day of October in 1849 a man died friendless and forlorn on the streets of a great city. He was a man brilliantly gifted in literature than whom the world has produced few if any greater. Regrettable as it is the circumstance of his death was but the fitting finale of the dark, despairing philosophy of his soul.

If you would know a bit of his sad life with its tragic end, go into the Marble room of the Metropolitan Museum of Art and read the costly memorial tablet placed there by those of later years as the record of their appreciation of the magnificent genius with which his Creator had so richly endowed him. The man was Edgar Allan Poe, in the promise of whose life the whole world was so keenly disappointed. His soul had wings that could soar but none that could reach the celestial hills. How he could have enriched this world and risen above it himself had he only possessed the victory that overcomes it. That victory is faith, and failing here he failed altogether both in his life and in the songs he sang.

Poe's philosophy was a philosophy of agnosticism, of doubt and consequently of despair. This was the secret of his failure and of the wreckage of his life. Nowhere can you see it as you can in that pathetic poem, "The Raven," the most brilliant production of his pen. Above his chamber door was a bust of Pallas and on it, as a personification of his own despairing soul, his rare and morbid fancy pictured a grim, ominous bird, and from that bird, from the dark night of his own doubting, despairing soul he seeks in vain for some word of hope and light.

"Prophet!" said I, "thing of evil!—prophet
still, if bird or devil!—
Whether Tempest sent or whether tempest
tossed thee here ashore,

Desolate yet all undaunted, on this desert land enchanted—

On this home by Horror haunted—tell me truly,
I implore—

Is there—*is* there balm in Gilead?—tell me—tell me,
I implore!"

Quoth the Raven, "Nevermore."

"Be that word our sign of parting, bird or fiend!"

I shrieked, upstarting—

"Get thee back into the tempest and the
Night's Plutonian shore!

Leave no black plume as a token of that life thy
soul hath spoken!

Leave my loneliness unbroken!—quit the bust above
my door!

Take thy beak from out my heart, and take thy form
off my door!"

Quoth the Raven, "Nevermore."

And the Raven, never flitting, still is sitting, still is
sitting

And the lamplight o'er him streaming, throws his
shadow on the floor;

And my soul from out that shadow that lies float-
ing on the floor,

Shall be lifted—nevermore.

And from that shadow the soul of this great
genius was never lifted. What a cruel, disap-
pointing thing Infidelity and doubt and agnos-
ticism really is. Even Ingersol in the hour of
sorrow tried by hope "to see a star" and by
faith "to hear the rustle of an angel's wing."

Discouragement

Faith in God

God, Living and Reigning

Lev. 26:8; 1 Jn. 5:4; Ps. 24:1; Rev. 19:6

SOMETIMES the days are dark and it seems
as if the powers of misfortune and of sin
have been left to rule in undisputed sway.
Martin Luther was discouraged. The ecclesi-
astical Philistines were pressing hard upon him,
and the hero of the Reformation was down-
hearted, and he seemed to have lost the con-
sciousness that God was living.

In the morning his wife came before him
dressed in heavy mourning, and he said in sur-
prise, "My wife, why this mourning? I have
not heard of any death; why do you wear the
crepe?" "Oh," she said, "I am in mourning
for God; you seem so discouraged this week I
thought that surely God must be dead." And
Luther said, "Oh God, forgive me," and he sat
down long enough to pen that wonderful
hymn, "Ein Festeбург ist unser Gott," and he
went out like another David against the giant
single-handed to fight the Pope and all his
allied powers, and God went with him to give
the battle into his hands.

Alas, how true it is that many of the bravest
souls of earth have been tempted because the

hour was that of midnight, and it seemed for
the time as if there was no God. But God is
not dead, neither has He forgotten the world.
When the frightened soldiers of Caesar awoke
him from his slumber in the fury of the storm,
the great ruler cried, "Quid times? Caesarem
vehis!" What do you fear? Caesar is in the
ship! Then why should I be discouraged, for
God is in His world. He lives and rules to-
day. The victory is not always on the side of
the strongest battalion. God and myself make
a majority.

Self-Effacement

*Divine Power, the Secret of
Holy Spirit, Anointing of*

Gal. 6:14; Col. 1:18; 3:3; Acts 1:8

THE story is told of Tauler, the great preacher
whose eloquence used to pack the noted
cathedral at Strassburg that there came across
the hill one day a young man by the name of
Nicholas, a simple Swiss deeply versed in the
Word of God and filled with His Spirit. He
came to confess; and as the famous preacher
listened he realized that this simple, unpreten-
tious peasant from the hills of Switzerland had
something to which he himself was a stranger
and he seemed to hear a voice saying, "Tauler,
great preacher, 'thou must die.'"

He tore himself away and for a whole year
in the monastery he was left alone with God
and there God stripped him of his self-ambi-
tion and his self-reliance and when he came
back and tried to preach he was so overcome by
the manifest power of God that he broke com-
pletely down in the midst of his sermon and
the culture and learning of the city gathered
there to hear him as in days of old, went away
disappointed and said, "Ah, our great preacher
is spoiled."

But it was just then that Tauler began to do
his work, the work that God so mightily hon-
ored, that has made his name live and while
the brilliancy and eloquence of former days
have been forgotten, the simple and yet truly
marvelous messages of his later ministry are
blessings the thousands even in these days as
the years go by.

Isn't it time today for some of us to begin
at least to understand that there are resources
of Divine power that the self-centered man,
the man ambitious for himself, can never know
in his own experience.

Why not dig a grave and lay within its secret
depths the slain body of a dead self. God is
waiting, I am sure, to help you to a place like
that if you are willing to do it.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The First Fruits of Pentecost

Acts 2:37-41

PENTECOST was practical. The seed sown was not merely for beauty, like lovely flowers; but it was for usable fruits. "Herein is my Father glorified that ye bear much fruit." The time of harvest had now come.

"Make disciples of all nations" was the marching orders. What did the first day accomplish? "There were added unto them that day about three thousand souls." This was remarkable. Jesus had preached and healed for three years; and the results had been very meagre outwardly. How many stood by Him at the trial and crucifixion? The first day of Pentecost three thousand.

"Devout men from every nation under heaven" were included in the three thousand. This was strategic. Wherever they went they would carry the Gospel message, they would scatter the fire of God's love in the dry grass of the prairies; for they were all on fire.

Millions had heard somewhat about Jesus of Nazareth; but most of them had either forgotten or had heard that He had been put to death. Society in Jerusalem and in Palestine had settled down to its usual stolid condition; and it seemed that the martyr, Jesus, had died to no purpose. It was now fifty days since a report had gone abroad that He had risen from the dead. The Temple services had continued and the Sanhedrin felt that it had won. Pentecost was a bolt from the blue. Some unusual power was being felt.

The Old Guard at once began to plan for a campaign of persecution, and extermination of the new sect. The young Saul, rising to fame and power, was one of the leaders; and Stephen was the first Christian Martyr to fall before this Satanic warfare. Saul was one of those voting to condemn him to death by stoning; and he was one of the witnesses, at whose feet the executioners laid down their outer garments. A movement of such manifest power must be stamped out at once, and without mercy. So thought the wise men of the Sanhedrin.

History has shown how futile the efforts of man are when matched against the almighty power of God. It was not the twelve apostles that were doing the work. It was the Holy Spirit of God working through them. Soon there were five thousand recruits. Soon the whole Roman Empire had become nominally Christian. After the Dark Ages Christianity gained by leaps and bounds, to one hundred million, to five hundred millions, at the beginning of the Twentieth Century. Now six hundred millions name the name of Jesus Christ, as His followers; and hundreds of millions of other name are following in His steps. Already we can see the end, when it can be said, "All the kingdoms of this world are become the kingdom of our Lord and His Christ" (Rev. 11:15).

Greatest of all achievement, now first Christ was preached. Peter in his Pentecostal sermon struck the key note of all true Gospel preaching for all time. Christ, "Whom we preach." The beginning of Pentecost was the Gospel of Jesus Christ, "teaching them to observe all things I have command you."

Fellowship

Acts 2:37-42

WE believe in "the communion of saints" on earth. The Christian fellowship is the best possible. It is fellowship with one another, and with God through Jesus Christ (1 John 1:3). It is not a companionship of rules and binding pledges; but it is one of the heart. The Spirit of Christ makes all of every race and age brothers indeed, with Christ for our Elder Brother, and God our Father. This is the brotherhood of man in the family of God.

"By this shall all men know that ye are my disciples, if ye have love one for another." The love of God in the soul of man is Christian fellowship, "God is love." The soul of David was knit into the soul of Jonathan, by a vital, manly love. So each soul is knit into Christ, and thus knit into the soul of every other true disciple. This is fellowship divine and indivisible.

Eating bread together was the symbol of this fellowship, as well as its seal. It is an oriental custom, less binding in the occident. "The breaking of bread!" Jesus in the Upper Room had set the seal of His approval on the covenant of bread. "This bread is my body." By eating bread it becomes a veritable part of us, our very life. "I am the bread of life."

"The apostles' teaching" was the bond of fellowship, made vital and all powerful by love. "Ye are my witnesses." "What we have seen and heard, declare we unto you." The Gospel of Christ is not theory, nor speculation, nor philosophy, but facts. One philosophy may be offset by some other; but proved facts stand any storm. Christianity rests upon truth, upon Jesus Christ, the truth.

Meditation deepened the fellowship. The more they meditated on the things of Christ, the greater was their companionship. All agreed on these things. They talked some; they thought much. The Holy Spirit gave them special illumination. The deep things of God became plainer to them, dearer to them, more vital in their life. "He will bring all things to your remembrance, whatsoever I have said unto you." Their fellowship was deeply rooted in their soul.

"The prayers!" "Our fellowship is with the Father." Prayer makes fellowship sacred, a part of the immortal fellowship. The eyes of the two disciples walking to Emmaus were holden, so that they did not recognize Jesus but He was revealed to them in breaking of bread, with the prayer of grace (Luke 24:30). "Family Worship" is fellowship in prayer; and it creates a new atmosphere in the home. The

worship of God in His House binds all together, if all really pray when prayer is offered by the leader. "And thus the whole round world is every way bound by gold chains about the feet of God."

Community Interests

Acts 2:43-47; 4:32-35

"THEY had all things common." Pentecost makes the cause of all the common cause. The sermon on the Mount is just the masterly elaboration of this fundamental truth of Christianity. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

"They sold their possessions and goods, and parted them to all, according as any man had need." The circumstances seemed to justify this extreme action. The time was strategic. All wanted to give full service to preaching the Gospel of Christ. Conditions alter methods. The external application of a principal varies indefinitely.

The Spirit of "community interests" is perpetual. The early Christians were conspicuous for mutual helpfulness. On account of persecution there was terrible need; and the followers of Christ risked their lives to give help to their imprisoned brothers. "Behold how they love one another." In spite of the commercialism of our age this Christian philanthropy is conspicuous, and it is growing rapidly. Generous millionaires are not conspicuous. The Churches are getting millions from individuals for the carrying on of its world-wide program. There is no Christianity in killing the goose that lays the golden eggs. Let men retain their business, in order to make more for help.

Jesus Christ was the divine socialist. Leaders need to keep close to Jesus. Ramsay McDonald, prime Minister of Great Britain, has avoided many of the extremes of the continent. His wife lived very near to the heart of God; and she greatly helped her husband to see things from the standpoint of eternal truth and righteousness. He believes in the Church of Christ, as the most efficient agency to win the world to the Golden Rule. Pentecost gives to the Church the divine wisdom and efficiency.

The gifts of the rich are not charity, but simple righteousness. They have received their wealth from the community; and it is only honest business to give back a proper share to the community, for the use of those that need help. Wealth, great and small, is a trust given by God for the good of others. The early Christians were exemplary; and Christ says to all in America and elsewhere, "Go thou and do likewise."

Paul said, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish" (Rom. 1:14). How much greater is our debt to our community and nation! Of all the institutions of modern civilization by far the greatest benefactor is the Church of Christ. We owe more to it than to everything else put together. Even an atheist will not live in a community that does not have a Church. Think how much we all have received from its influence in the home, in the school, and in the district in which we live. To it we are debtor first of all and most of all. A tithe is surely little enough to give in order to show our appreciation and response.

What we give to the Church God accepts as given to Him. "Inasmuch as ye have given to one of these least ye have given to me" (Matt. 25:40). This is the heart of true socialism. This is the hope of the Church.

The Courage of Conviction

Acts 4:13-22

"WHETHER it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard." This is the keynote of the spirit of Christ's kingdom. Peter and John had been thrust into prison for preaching Christ, and working miracles in His name. Such was their boldness that the high priest and his gang marveled.

Courage was the spirit of all the disciples (Acts 4:23). "And they lifted up their voice to God with one accord and now, Lord, look upon their threatenings; and grant unto Thy servants to speak Thy word with all boldness. And when they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4:31; 5:41, 42).

The threats were not empty bluff. The rulers were as cruel and fanatical as was Mahomet. "Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. They cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city and stoned him" (Acts 7:54).

Christian evidences reach out into many fields of proof. The belief in Jesus Christ as the eternal Son of God was no mere fancy, nor a "make believe." Men will not give up their vocation, and hazard their life, and deliberately endure the most cruel treatment, unless they are convinced that their belief is true, and worthwhile. Christ was as real to them, as one another. They lived in the conscious presence of God. The results justified their faith, and their courage.

Missionaries in this Twentieth Century are showing the same spirit, the courage of a deep conviction. In every century and in every land, "The blood of the martyrs is the seed of the Church." Christian courage is not superstitious fanaticism; but it is the outgrowth of broad knowledge, deep experience, and determined conviction. They do not count their lives dear unto themselves, but freely give their lives in love for Christ and for the souls of men, of every race, of every cline.

The world is taking notice. Seeing the spirit of true Christians, nothing can be said against Christianity. It has failed only because it has not been tried. Its defects have been through the infirmities of human nature. Some that have professed to follow Christ have been cowardly; but the great majority have something of the courage of their Lord, Jesus.

* * *

There is a vast difference between what the world calls influence—the influence that the church is running itself to death after today—and actual power so evident in the early Christian church.

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison



JOHN LEWIS found that the way of the transgressor is hard. Many of his old-time friends refused to have anything more than a mere speaking contact with him. He soon realized that Mary and Wanda were different. When Wanda left for Cleveland, he would have missed her sorely, had it not been for a telegram from his father. He would reach New York on the following Tuesday. He was so anxious to see him, that he could hardly wait, and decided to start at once, spending the time intervening in visiting Philadelphia or Washington before going on to New York. The cold attitude of his friends hurt him and he wanted to be in a place where, though people might be strangers, they would not look askance at him.

Alone with his thoughts after his interview with Mary, his mind became centered upon a possibility. He found that he could not dismiss her from his future as easily as he had promised. In fact, a great cowardice seemed to shut him in. Why should he face the consequences of his foolish crime when there was a possible way of escape? If he could avert his trial and punishment, he would escape being stigmatized as a "penitentiary convict." Why not escape while he was at large on bail? The possibility came to him as a strong temptation. Perhaps if he did, he might some day stand clear in the eyes of Mary. But such thoughts were of short life. He knew that in case he disappeared his father would settle with Mr. Dearing so that the whole affair would be but a formal matter after all. Then, he dismissed the whole idea.

He determined to go East at once. At first,

XIX

John's Entanglement

"I would go straight, too, if I could. But, what's the use? Once down, there is no hope for a girl, though a boy might get out from under. I hope you make good, John. And if you do, remember I'll let you lift me out of this life I'm in, if you want to; and I'll go straight for your sake if you'll help me."

he thought he ought to go to Mr. Deering and explain his trip so as to avoid any appearance of flight. Then, he decided it would not be noticed and as he would be back with his father in a few days, the temporary absence would not be noticed. He well knew that good intentions will not help a man on his way if he takes the wrong road. Still, it was a small matter, he reasoned, and not likely to complicate affairs. Accordingly, he bought a ticket through to

Pittsburgh, thinking that by the time he reached there, he would have made up his mind as to whether he should go on by way of Philadelphia or by Washington.

When he reached Columbus, he found that the train for Pittsburgh that he wanted would not leave for several hours. He was familiar with the city, having spent several months of his prodigal days there. He thought of some of his acquaintances in the city, and wondered what they were doing; but set himself resolutely not to look them up. Such a course would subject him to temptations that were best not risked. He could never attain to the state he wished, if he tried to hold on to old associates. He must cut them off. Wanda would have advised it, and Mary was in his mind just now; he must not disappoint her. Still, there would be no danger in taking a stroll out onto High Street. And then he went on several blocks towards the capital.

He had just turned to retrace his steps when a hand was laid on his elbow, and the voice of a girl of his past was in his ear.

"If it isn't Johnnie L.!" she exclaimed. "And where did my angel boy drop from? Why, I have not seen you for months! Turn around

here, and let me look at you and make sure I am not dreaming! It's you, all right!"

"Why, how are you, Jennie?" he said, for a moment, his usual friendly heart actually rejoiced in finding a person who was a sincere friend. "How is your mother, and how is Dan?"

The face of the girl clouded. "Mother, is quite well, John. But Dan is in trouble. The cops are watching for him. I have been out turning my wits upside down to think of some plan to save him, and now, since I have found you, I have a plan. Come on. Let's walk back towards the station. Some cop might see me talking to you, and suspicion. The cops are even less friendly to me than they used to be, Johnnie. There are two of them parked in front of our house, and waiting for morning to search the place. Very considerate of them to wait! There is only one way for Dan to get out, and that's up to us."

He looked at his watch and saw that it was eight o'clock. His train would not leave until after ten. That would not give him much time to render any material assistance. He was glad of it. He would have an excuse to get out of this affair, for he well knew what a desperate character Dan was, and surmised that he had been apprehended in some rather serious crime. How could he, with a reformed life upon him, help a criminal escape justice? It was not to be thought of.

"My train leaves in two hours, Jennie," he informed her, as they walked rapidly along. "I have my ticket bought for Pittsburgh and it is limited to to-day. I am to meet my father in New York and can not stop either. I must not miss that train."

"Just the thing, John, it all fits into my plan."

"But, Jennie!" he remonstrated. "I am living on the square, now. I am living a different life. You would not want to drag me away from what I consider right."

Jennie uttered an oath. He was accustomed to profanity from her, but some way it jarred upon his sensibilities tonight. Then, she apologized, and continued:

"Honest, John?" she inquired, flinging him an admiring glance. It was not the first time he had seen that look of hers. In fact, Jennie had always acted as though John was her very own; and until now, he had never denied her the right to assume that air of proprietorship. She must be made to realize at this time, that she was to relinquish all such claims.

"Honest?" she continued. "Do you know I am glad of that? Crookedness does not pay. I would go straight, too, if I could. But, what's

the use? Once down, there is no hope for a girl, though a boy might get out from under. I hope you make good, John. And if you do, remember that I'll let you lift me out of this life I'm in, if you want to. I'll go straight for your sake, if you'll help me. But it is not a time to talk about that now. You and I have got to get Dan out of his danger. I know what Dan is, but he has always been a good brother to me; and you know he stood by you, too, when you needed a friend."

"But how am I to square such crookedness with the life I am trying to lead? No; Jennie, I am going to refuse to help Dan. Why, I've just got to refuse! Can't you see that, girl?"

"Listen, Johnnie!" she said, with a little show of anger. "Do you see this arm of mine?" and she slipped her left sleeve up to where he saw beneath the street lamps, a horrible scar. "Have you forgotten how I got that? Do you recall how Crosseyed Mike was directing the knife towards your heart and would have killed you, if I had not put my own body in the way? That is the prize I paid for your life, and it was not my fault that it was not more. I risked my very life and soul for you that time; and I saved you. I am willing to admit that I saved you for better things, and I hope you will make something worth while of your life. But you are going to help me save Dan tonight! Do you get that?"

By this time, they were at the station, and had reached the first of the waiting string of cabs. Jennie dragged him up to the driver.

"We want a cab to take us a couple of stations down the line to intercept a train out," she was saying. John, debating in his mind what he ought to do, stood quietly listening as the plot developed. "We—we are old sweethearts, and have decided to get away and do not want our friends to know about it. What time does that train leave here, John?" she asked, turning to him.

Her plan was plain to him at once. After all, he would not be forced to stretch his conscience very much to thus help a man who had rendered him more dangerous services in his wicked past. He would be an innocent instrument in Jennie's machinations. So he rejoined:

"Ten: twenty, I believe. Over the Panhandle to Pittsburgh, or at least in that direction. Well, any way, Jennie, we will go as far as your money holds out."

"If you do not happen to have money enough for your own wedding-trip, John, you ought to have talked that way before we planned it." Here she turned back to the cab-man. "You see, we want you to take us to the next stop so that

we can catch this train. There is not much time; but we will only need to make one short stop, for me to throw a few things into a suitcase. Where is your travelling-bag John?"

"I checked it through, and so have no impedimenta. I was figuring on having a dozen of yours, and a few handboxes also, and wanted to be free to wrestle with them," he joked.

"All right; get in," commanded the taxi driver. "Where do we stop for your baggage?" Jennie directed him, and they were off.

On the way, Jennie explained all the details of her plan which proved to be very much as he had guessed. In a few minutes they drove up before her door. John got down and assisted her to alight.

"Hurry up the suit-cases, Jennie!" he called after her, as she ran up the steps to the house, and disappeared through the door. He turned, and found a policeman at his side.

"Who are you?" he asked John. Before he could answer, the cab-man was whispering in his ear behind his hand:

"It's all right, Mike! I'm trying to get an elopement off. Just stand by, till the girl gets in. There she comes now."

Jennie herself, was running down the steps, and John hurried to meet her, taking the suit-cases and depositing them in the taxi. Then he turned to help her in. Her feet were on the running-board when she turned to him.

"I do believe, John, it is getting colder. I forgot to get a cloak. Just wait a minute till I run back for it." And she was up the steps into the house, and back again, in an incredible short time. John handed her into the cab, and hurriedly climbed in after her.

"Good by, children, and my blessing with you!" exclaimed the jolly policeman, as the motor started. And that policeman could never understand why, when the house was searched

a few hours later, they could not find Dan Wise. And, likewise, the cab-driver wondered why, though he heard John talking all the journey, he did not hear the lady's voice, and concluded that she must have become quiet all at once, as she realized the importance of the step she was taking.

The cab man made a record run to the second station beyond Columbus, which was the first one at which that particular train stopped. Arriving there, John helped the cloaked figure to alight, and paid the fare. The driver glanced about, expecting the girl to say something, but she kept well in the shadow, and volunteered no speech. With a hearty good-by he sped away.

The couple remained a while in the shadow. There appeared to be no one about to see them, and the girl opened a suit-case drew out a pair of overalls which she threw to John. Then depositing a flimsy dress and the cloak with John's coat in its place, snapped the case shut again. John slipped on the overalls, and then the two went to an automobile standing near, scraped some of the grease into their hands and placed a slight spot or two on their cheeks and clothes. Picking up the suit-cases, they walked around the station and entered the waiting-room.

They were two grimy mechanics, starting East in search of work. Only to one who might know them well, would they be recognized as John Lewis and Dan Wise. John went to the ticket-window and purchased a ticket for Dan and the two sat down in a shadowed corner to await the train. Afterwards, when the cab driver was interviewed by the police, he told a straight story, and wondered what it all meant when the officers informed him that the eloping couple he had driven down the line that night did not take the train, but seemed to have disappeared the moment he left them.

REVIEWS OF RECENT BOOKS

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Burning Questions in Historic Christianity. By John Alfred Faulkner, D.D. Methodist Book Concern, 150 Fifth Ave., New York. \$2.50.

This is so able and refreshing a book that it deserves the place of leader in our book list for this month. In saying this, however, we mean no disparagement of the books that will be reviewed further along. Dr. Faulkner is the well-known Professor of Church History in

Drew Theological Seminary, Madison, N. J. and has occupied that position for a generation. He is the author of a number of very important books, among which we desire to call special attention to the following: *Crises in the Early Church*, *Erasmus the Scholar*, *Modernism and the Christian Faith*, *On the Value of Church History*, *Wesley as a Sociologist*, *Theologian and Churchman*. The present volume

leals with a number of vital problems that are causing more or less agitation today. Therefore the work, while it has permanent value, is also most timely. Such questions as the following engage the author's scholarly attention: Did Christ institute the Lord's Supper? Did apostolic Christianity borrow from the mystery religions? Did the ancient church borrow from those religions? Did the early Christians worship Jesus? Were the early Christians Trinitarians? Is the historical foundation of the Papacy sound? Did the church persecute Galileo? Was Wesley a conservative or a progressive or both? There are several more chapters, but those named will indicate the rich menu that Dr. Faulkner has set before his readers. The special problems here treated have never before, as far as the author knows, been brought together and considered in manageable compass. The people who today are obsessed with the idea that Christianity has been a great borrower, especially from the so-called "mystery religions," should read what Dr. Faulkner, a real historian, has to say on the subject. For the whole Methodist connection it is most important to know just what was John Wesley's doctrinal position. Can he be aligned with the conservatives or the progressives—which? Read this searching book and find out.

Evolution and Christianity. By Jessie Wiseman Gibbs. Address the Author, 319 South Lauderdale Street, Memphis, Tenn. Sent free on application.

Do not think, because this book will be sent to you free of charge, that it is a cheap, paper-bound pamphlet. It is a beautiful cloth-bound book of 222 pages, and is evidently published by the author as a pure labor of love. She desires to do good, and that is her only motive. And it is a worth while book, too. The author writes very intelligently. She knows what the theory of evolution is, and she also knows what true Christianity is. She does not believe that evolution has been scientifically demonstrated; it has too many serious counts against it. On the matter of origins, she can see no adequate way of accounting for them except by acts of special creation. Some of her arguments are decidedly new and refreshing. Since nature has been affected so seriously by sin, its processes cannot truly and fully represent the will and nature of God; hence we must go to the Bible as God's special revelation to find a true representation of His character and His plan for the redemption of the world. Our author gives an acute critique of the philosophy of Bergson. She also puts Modernism, with its view of

evolution, in the crucible. She says it means that "God creates sinners and then sends Christ to save them. If so, God is at war with Himself." The fact is, our author's logic is convincing.

The Call of the Night Rider: A Story of the Days of William Tyndale. By Albert Lee. Marshall, Morgan & Scott, Ltd., 12 Paternoster Buildings, London, England.

Let us now give our attention to a story—a story of heroic faith, beautiful romance and thrilling adventure. As a mere story it is worth reading, for it is full of movement. It is perhaps a little wordy at times, and some unimportant details clog the movement, yet for the most part it carries the reader along at a speed that stirs the blood. The story has its historical value. While of course most of the characters are fictitious, yet the book, no doubt, gives a true picture of the terrible times of persecution in the days of the heroic William Tyndale, who himself figures conspicuously in the narrative. His friends are a brave lot of people who undergo many hardships and have many thrilling adventures in their effort to rescue him from imprisonment and save him from the hands of his fierce persecutors.

The Oppression and Exodus: The Story of Israel in Egypt in the Eighteenth Dynasty. By Thorwald C. Thorston. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.50.

No one should get the idea, because the word "story" occurs in the sub-title of this book, that it is a historical novel. Far from it. The book is a real historical work; in fact, a work on archeology and the Bible. And compact as it is, it is a work of much value. If the author is not himself a field worker in archeological exploration, he has certainly mastered all the chief treatises on the subject, as is shown by his extensive bibliography and his many footnote references. It is indeed a work of real scholarship. But it is more than that. The author constantly indicates how wonderfully the spade and the pick and the deciphering of hieroglyphics confirm the historical character of the Old Testament. Here is a sample (pages 14, 15); "Enough has been said to show that the sacred narrative bears all the earmarks of a record of contemporary events, and not a compilation made nine hundred years after the event it chronicles." This statement, based on previously established facts, simply nullifies the position of the liberalistic critics of the Bible. When will they ever learn the truth? It is a work of real apologetic value.

Spiritual Growth: A Series of Studies in Experiential Christianity. By Rev. J. J. Knapp. Translated by Rev. K. Bergsma. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Mich. \$1.50.

We like the word "experiential;" it is a better term in religion than the word "experimental." The author is a minister of the Established Church of the Netherlands, and is a leader of the orthodox wing. "He is a voluminous writer whose works are tinged with Biblical mysticism." So says the translator in the "Introduction." The author's first chapter on "Present Day Conditions" takes rather a gloomy view of the spiritual status of the church today. However, such a view seems to comport with the mystical phase of religion, and there is a reason. The mystic is deeply spiritual, and so he readily sees the lack of spirituality around him. The second chapter treats of "A New Creature." Man is not naturally spiritual; he is a fallen being, "dead in trespasses and sins;" therefore he needs the new birth. Thus our author begins rightly; in order that there may be spiritual growth there must first be spiritual life begotten by the Holy Spirit in the heart. The remaining chapters set forth in a luminous and refreshing way the factors and exercises that make for the growth, the increase and the deepening of the spiritual life imparted in regeneration.

Marriage and Divorce: A Sociological and Theological Study. By Professor Gustav M. Bruce, Ph.D., D.D. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.50.

One who is not technically read up on the problems discussed in this informing volume, cannot help feeling amazed at the amount of sexual laxity and corruption that is advocated today by various writers. Some of them scoff at the Biblical doctrine of monogamous marriage, advocate easy divorce, and propose sexual experience before marriage. Dr. Bruce has investigated these matters widely, and quotes from many authors who are corrupting the minds of the people, especially the minds of the young. Some of these writers are women, and that is all the more astounding. Dr. Bruce has written, therefore, a very timely book. He does not believe that human marriage and family life are the product of man's evolution from an animal ancestry, but takes the position that monogamic marriage was divinely instituted as it is set forth in the Bible. He also holds to the Biblical teaching regarding the origin of man and woman, and shows its beauty and rationality.

He opposes all laxity between the sexes and points out its dire effects on human society. What is known as "promiscuity" will be productive of the most fatal forms of disease. On the positive side he upholds the Christian doctrine of sexual chastity and the Christian ideal of marriage, divorce and the family. We regard this book as of immense practical value, and hope it will find its way into many homes and institutions of learning.

Parallel Lives of the Old and New Testament. By Clarence E. Macartney, D.D. Fleming H. Revell Company, 150 Fifth Ave., New York; also Chicago, London and Edinburgh. \$1.75.

A new book by Dr. Macartney is always welcome, because one knows beforehand that it will be good. It is a pleasure to read after an author who always writes tersely and to the point, who has a vein of originality, and who says something edifying in every sentence. The suggestion for the book may have come to the author from Plutarch's *Parallel Lives*, but not such parallels and contrasts have ever before been made between Old and New Testament characters. In a most interesting way, chapter after chapter, Dr. Macartney compares David and Peter, Moses and Paul, Ezekiel and John, Pharaoh and Herod, Balaam and Judas, Elijah and John the Baptist, and so on. In all these cases the author finds similarities and contrasts, making a most engaging book.

Freedom and Restraint. By Robert F. Campbell, D.D. Fleming H. Revell Company, 150 Fifth Ave., New York. \$1.75.

This book contains the James Sprunt lectures for 1930, delivered at Union Theological Seminary, Richmond, Va. Of most of its contents we give our hearty endorsement. The author is right in holding that the Bible is our ultimate authority in matters of religion; that it does not impose its authority upon man in an arbitrary way; that the effect of accepting the Bible is the liberation of the soul, not its enslavement; that experience comes by the Holy Spirit through the Bible; that without the teaching of the Bible no Christian experience would be possible; that a Christian experience, having been wrought through the Bible, cannot and will not turn upon the Bible and hew it to pieces. All this and much more in this volume, is excellent, and makes for the strengthening of faith in Christianity and its Source-Book. However, the first lecture, we regret to have to say, is marred by a somewhat labored argument against the doctrine of the inerrancy of the Bible. In spite of the authors he quotes, he does not make his

argument convincing. We think the author's position a very perilous one. It is precisely by holding as much as Dr. Campbell does that modernism gets its start and knows not where to stop.

What Think Ye of Christ? By George Taylor Rygh, Litt.D. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. \$1.00.

There is no shading or diminishing of the doctrine of Christ in this convenient volume. Both His true deity and His true humanity are upheld. The whole teaching of the Bible on the person and natures of Christ are correlated, and the inference is clear that He is the Son of God and the Son of man. No question is more important than the title of this book, "What think ye of Christ?" If He is what the Bible claims for Him, the world has a sufficientaviour. That is a most important consideration. Practically every phase of the doctrine of Christ is ably set forth by our author. You might say, to put it in somewhat scholastic phrase, Dr. Rygh has given us a complete and satisfying Christology and Soteriology. The doctrine of the atonement is presented in a very effective way.

The Making and Meaning of the Augsburg Confession. By Conrad Bergendoff, Ph.D. Augsburg Publishing House, 425-429 Fourth Ave., S., Minneapolis, Minn. 75 cents.

Since this is the four hundredth anniversary of the presentation of this famous and invaluable confession, it is fitting that a new book should be issued in commemoration of that event. In the world there are more than eighty million Lutherans, and all of them subscribe to the Augsburg Confession. As far as we know, there is not a Lutheran ecclesiastical body which does not make such a subscription to this noted doctrinal symbol. Therefore we believe it can be truthfully said that the Lutheran Church, with all its diversity, is the greatest doctrinal solidarity in the world. This book by Dr. Bergendoff is timely. People who are not read up on the history and doctrinal content of the Augustana ought to get this book. First it gives a brief and interesting account of the making of the confession. What a dramatic epoch it was in the history of the world and how far-reaching has been its influence! The "meaning of the confession" is given by reprinting the address of the Lutheran princes to the Emperor, Charles the Fifth, who presided over the assemblage. Then the positive doctrinal articles are reprinted and considered one by one. In

the last part the articles on "Abuses Corrected" are considered, not so much in detail, yet with sufficient fullness to show that there was real need for those abuses to be exposed and corrected, so that the church might have peace and might carry the pure gospel effectively to the world. If you want to know just what the Lutheran Church believes fundamentally, get this instructive book.

The Bible at the Bar. By Rev. W. M. Robertson. Published by Shears & Company, Vancouver, B. C.

A pithy "Foreword" by our friend, Dr. Arthur I. Brown, introduces this little big volume, and says some good things about it, all of them deserved. Mr. Robertson is the successful pastor of the Metropolitan Tabernacle in Vancouver, and is a valiant defender of the faith. However, he does not abuse; he reasons and presents evidence. It is just the kind of a book that counts; that honest and kindly people want to read. He first answers the crucial question, "Is the Bible the Word of God?" and answers it convincingly. Then he passes on to discuss the organic unity of the Bible, its fulfilled prophecies, its credentials and contents, the doctrine of inspiration, the Bible as a literary phenomenon, and the question whether Christ was a higher critic. It certainly is a convincing book.

King Olav. By John J. Skordalsvold. Augsburg Publishing House, 425 Fourth Street, S., Minneapolis, Minn. \$1.00.

This book is what may well be called "a colorful story." It is not a piece of fiction, but a real historical production, which distinguishes clearly between fact and legend. King Olav, known as "Saint Olav" because of his piety, was king of Norway nine hundred years ago. This year is being celebrated as the 900th anniversary of his death. He lived in an adventurous time—a time, as another says, "when Christianity vied with a warrior's instincts to gain the loyalty of a people." One does not need to be a Norwegian to feel thrilled by the recital of the life of this heroic Christian king and the colorful picture of the brave people over whom he ruled so powerfully and yet so nobly.

* * *

Additional Literary Notes

The Bible League, 40 Great James Street, Bedford Row, London, W. C. 1, has issued the second edition of a booklet entitled *History*

or *Allegory*, by William Hoste, B.A. The price is twopence. The author deals with the first four chapters of Genesis, and shows that they recount actual history. He gives good reasons for his belief. Besides, he proves that the allegorical interpretation of those chapters by Driver, Peake and Company is untenable and leads to much harm.

It is with much interest that we have read Dr. W. M. McPheeters' pamphlet in reply to the statements of Dr. Hay Watson Smith, Little Rock, Ark., of whose departures from the evangelical faith and the doctrines of the Presbyterian Church there can be no doubt. In another part of this magazine those departures receive some attention. Dr. Smith is convicted of heretical holdings by his own utterances. He claims to have been exonerated by his Presbytery. Such exoneration is all the more remarkable in the light of what he has printed over his own signature since the Presbytery passed on his case. It is perfectly plain that he is out of harmony with the standards of the church of which he is a minister. No doubt copies of Dr. McPheeters' valuable pamphlet can be had by applying to him, addressing him at Decatur, Ga., where he teaches in Columbia Theological Seminary.

In the above-named pamphlet Dr. McPheeters cites the eminently fair and frank statements he makes to his students in the seminary of which he is a professor. He says to them:

"My young brethren, you are in the seminary, but that does not mean that you are obliged to enter the ministry of the Presbyterian Church, or for that matter the ministry of any other church. You are here to inform yourselves in regard to the system of truth that the Presbyterian Church regards itself as commissioned by Christ to give to the world. And I charge you, as you fear God and value your own self-respect, not to take any ordination vows unless you can take them intelligently and cordially."

What could be fairer than that? No one is compelled to become a minister in any church. He has perfect liberty to join or not to join any church. But when, in the exercise of this liberty, he voluntarily declares that he accepts the doctrinal basis of any church and promises to teach and preach accordingly, he surely is in conscience bound to keep his sacred promises. If he changes his opinion afterwards, common honesty ought to tell him his plain duty.

Among our book reviews the reader will find a notice of an excellent book entitled *Evolution and Christianity*, by Jessie W. Gibbs. The author has also issued eight leaflets, copies of which will be sent free on request. Address her at 319 South Lauderdale Street, Memphis, Tenn. The titles of the leaflets are as follows: "Faith and Works," "Christ's Divine Conception," "Christ's Divinity," "The Divine Trinity," "The Atonement," "Jesus Christ and War," "Miracles," "The Gospel of the Kingdom."

The March number of *The Indian Witness* comes freighted with valuable material. The editor had previously sent out seven questions on vital matters pertaining to the Christian faith, and in this number he has printed the replies. It is most gratifying to note the number of Biblical scholars who take a firm stand for the complete inspiration and integrity of the Bible and all the fundamental doctrines of the Christian system of truth and salvation. At the same time these writers point out the weakness and inadequacy of the modernistic positions. All communications concerning the magazine and subscriptions should be sent to the editor, Mr. William C. Irvine, Belgaum, India. Among the magazines recommended by the *Witness* is the BIBLE CHAMPION, while the books of a number of our editors are named among "the best books written recently in defense of the faith."

If you want to read a strong argument upholding the supernatural element in the Bible, send at once for Dr. W. Bell Dawson's booklet *Miracles and the Laws of Nature*. It is published by The Bible League, 40 Great Jamaica Street, Bedford Row, London, W. C. 1, England, and the price is twopence. In this booklet you will discover the fundamental reasons why miracles were absolutely necessary in Biblical times in order that a special and clear revelation of God's plan of redemption might be given to the world. Think of it for a moment, kindly reader: If God had never performed any miracles, and thus never gave the world a supernatural revelation, the whole race of mankind is still groping in spiritual darkness, and nobody knows the *Whence*, the *Why* and the *Whither* of human life. Yes, the darkness there is Cimmerian. But, thanks be to God, He has given us a special revelation in the Bible, and has abundantly attested it by miracles.

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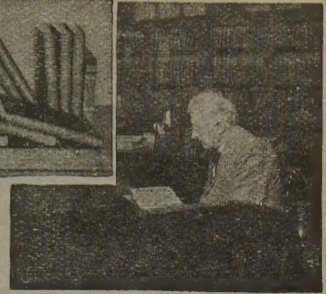
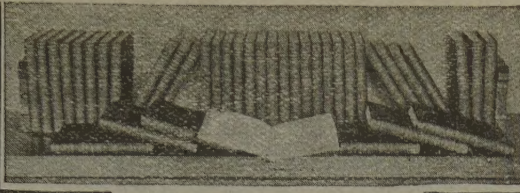
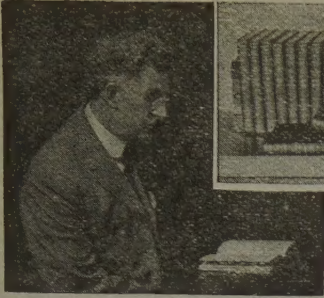
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